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"LET US GO INTO THE HOUSE OF THE LORD"

35, No. 53

SEPTEMBER 30, 1953

CENTS

Ghost Story

THE CHILDREN WERE STAYING with their grandmother for several days. Very early one morning Dickie awakened his grandmother, complaining that he had seen a ghost in the doorway of his room. He was assured that it must have been grandfather looking in to see if he was asleep. Apparently satisfied with the explanation, he drifted back to dreamland.

Several hours later as the children were dressing for breakfast, he was overheard telling his six-year-old sister that he had seen a ghost.

"You did not, Dickie," she said. "There isn't any such thing. It was just your imagination."

"Yes I did, too!" he insisted.

"Well, what difference does it make? You don't have to worry. God will take care of you," said the little disciple.

OFTEN OUR UNPLEASANT experiences are frightening because of our clouded vision. If we would only let it, our faith could make us conscious of an Abiding Presence standing protectively at our side!

—MARGARET UMBERGER

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THE CHURCH IN THE NEWS

Bishop confesses

It was hardly necessary to go through the motions of a trial. Anybody could predict that the Roman Catholic bishop in the courtroom in Poland would "confess"—in slow, stammering words—that he had been a spy for the United States. The straight-faced judges, who are also the prosecuting attorneys, would find him guilty.

Everything went according to schedule in Warsaw in mid-September. Bishop Czeslaw Kaczmarek pled for mercy for three priests and a nun who were also accused of being spies. "I led them astray," he said, "and I repent for it."

Excerpts of a recording of the trial were broadcast by the Warsaw radio. Bishop Kaczmarek confessed he had hoped for a new war to overthrow the Communist government. He said he gave secret information about Poland to the U.S. ambassador, Arthur Bliss Lane, in 1945-47. He was head of a group which supplied "economic, political, and military information" to Washington and the Vatican.

Question of timing

It is common knowledge that Roman Catholic bishops sent information from Poland to the Vatican, sometimes by means of the U.S. ambassador. Stanton Griffis, ambassador to Poland in 1948, stated in his book published in 1952, *Lying in State,* that he was cordially received by Pope Pius during a visit in Rome because the pope "knew the details of my friendship for the Vatican in Poland, where I occasionally acted as secret messenger and mailman for the letters to the Holy See from the high Catholic dignitaries fighting for their very lives in Poland."

The question was why the Communists waited until 1953 to attack Bishop Kaczmarek. It is the first time a first-string Roman Catholic leader has been put on trial in Poland. The Communists may figure they now have broken down Polish loyalty to the church (96 per cent of the people are Roman Catholic), so it is safe to force the church into subjection. Or Polish Reds may be aware of growing opposition to their dictatorship, centering in the church, which must be crushed at any cost.

The captain of the Polish liner *Batory,* who jumped ship in London in June, said churches in Poland are "constantly crowded" on Sundays. Old and young cling to their faith with a spirit "which no propaganda can succeed in breaking."

Clergyman can criticize court

Reversal of the conviction of the Rev. Ross Allen Weston on a charge of contempt of court was ordered this month by the Virginia Supreme Court of Appeals. The Arlington, Virginia, pastor had been found guilty by a lower court, given a suspended sentence to pay $100 fine.

The trouble began May 18 when the clergyman in a sermon in the Arlington, Virginia, Unitarian Church expressed a highly unfavorable opinion of a decision made by Judge Walter T. McCarthy. The state's highest court ruled that it is neither "contemptuous nor insulting to say that a judge was elected by a legislature which is under the domination of a political faction and that his decision in a particular case coincides with the interests of that faction."

Mr. Weston did not endanger the administration of justice by his remarks, the Supreme Court ruled. The Weston case has been regarded by many as the most important in the U.S. in 1953 on the question of freedom of speech in the pulpit.

Clothes for 800,000

Almost every homeless Arab living in refugee camps along the Israeli border has received a pair of shoes, a coat, or other clothing from America. Among 800,000 people in great need, supplies have been insufficient to outfit everybody fully. But a 2400-ton gift of clothing, worth well over $5 million, has gone a long way in relieving suffering.

The 2400 tons were shipped during 33 months, beginning in November 1950, it was reported in September by the U.S. Foreign Operations Administration. Lutheran World Relief, the largest contributor of clothing, had sent 772 tons. The National Catholic Welfare Conference sent 733 tons, Church World Service 585. Lesser amounts went from the Mennonite Central Committee, American Friends Service Committee, and others.

This month the UN Relief and Works Agency asked the Lutheran organization to handle some of its distribution of clothing to refugees in Syria. President Adib el Shishakli also asked the Lutherans to use their 26-member staff to aid the Syrian government in administering its relief contributions. The Lutheran World Federation maintains four medical clinics in Syria and is organizing kindergartens for refugee children, besides operating food and clothing distribution centers.

Cavert completes NCC service

Key man in Protestant interdenominational co-operation in the United States for 30 years has been Dr. Samuel McCrea Cavert. His skillful middle-of-the-road leadership has helped the churches in learning to work with one another.

End of the Cavert term as general sec-

PLACE FOR PRAYER

Meditation room at UN was used again as General Assembly convened this month

retary of the National Council of Churches in the USA will come Jan. 31, it was announced at the NCC general board meeting in mid-September. Dr. Cavert will become executive secretary of the U.S. Conference for the World Council of Churches, with special responsibility in preparing for the Evanston Assembly next summer.

Until the NCC was formed late in 1950, Dr. Cavert had been for 20 years the chief executive of the Federal Council of Churches. He held other FCC offices a dozen years before becoming general secretary. He is now 65. To follow him as National Council executive, the general board chose Dr. Roy G. Ross, 55 years old, who has been associate general secretary.

Swedish church is tied tighter

The Church of Sweden has "become drawn into the state administration more strongly than ever before," Archbishop Yngve Brilioth of Uppsala told a laymen's conference in Stockholm.

"This is something that few of us anticipated and that many of us lament," said the Lutheran archbishop.

"We do not want the bonds between church and state to be unlimited," he added. At the same time, the archbishop said, "few of us would want to break the ties" that have bound church and state together through the centuries.

The state churches of each Scandinavian country, especially the Church of Norway, have been seeking increased self-government since the war. They have not made much progress.

Finaly boys change religion

Not many small boys have had such world-wide publicity as Robert and Gerald Finaly. The French government came near tumbling (which can happen

DR. SAMUEL MCCREA CAVERT
Key man in co-operation

in any high wind) when the boys were assisted by Roman Catholic clerics to flee to Spain to avoid being given to their Jewish relatives.

Things cleared up when the Finalys were turned over to their aunt with the understanding that they would be reared in "a religiously neutral" atmosphere until old enough to decide whether they wish to be Jews or Roman Catholics. Details of the agreement were not made public.

In July the boys were taken to Israel. Mlle. Marie Brun protested to the president of France, Vincent Auriol. It was she who cared for the boys after their parents had been killed by the Nazis. She had them baptized as Christians.

This month the Finalys turned up at a Kol Nidre service in Israel, following the cantor's prayers by the aid of a

French translation. They no longer attend Roman Catholic services. A Paris newspaper, *Figaro,* said the family who took the boys to Israel had reacted "badly to the confidence placed in them by Jewish and Roman Catholic authorities."

Pastor's pension is taxed

A pension paid to a retired minister by a church he formerly served is not a gift but is compensation subject to income tax, the United States Tax Court ruled.

Dr. William S. Abernethy, of Washington, D. C., lost his appeal against a ruling by the Bureau of Internal Revenue that he owed $202 tax on $2,400 paid to him in 1949 by Calvary Baptist Church.

Payments of $200 a month to the pastor were a gift, it was argued. The court said the payments were not "bestowed only because of personal affection or regard, or pity, or from general motives of philanthropy or charity." It held that the monthly check was compensation made "in consideration of long and faithful personal services."

Clergymen deny being Communists

U.S. pastors accused of being Communists this month did not seem convinced that they had ever been party members. Dr. John Haynes Holmes of the Community Church in New York had "carried out the instructions of the Communist Party or collaborated with it," according to testimony made public by the House Committee on Un-American Activities. Such a statement is "absolutely false," said Dr. Holmes.

Two Jewish leaders, now deceased, had gone on the Congressional blacklist: Drs. Stephen S. Wise and Judah L. Magnes. They had been among the most respected Jewish leaders in American history. Dr. Magnes was for 25 years president of the Hebrew University in Jerusalem.

Protestant defense of the memory of these Jews came from the National Council of Churches at its general board meeting in mid-September. The attack on Drs. Wise and Magnes was "yet another example of the abuse of the Congressional investigative process," said the NCC board.

"We are shocked at the action of the House Committee on Un-American Activities in releasing, in utter disregard of the American tradition of fair play, accusations against two very distinguished Jewish rabbis now dead and unable even to comment, much less defend themselves," said the Protestant group. "It is all the more surprising that the committee would blacken and defame the dead by release of uncorroborated testimony of a 1929 Communist without any attempt at verification. We are happy to associate ourselves with our Jewish friends in our determination to defend and enhance our common heritage of respect for human personality and the inalienable dignity of man."

German churchman gets jail sentence

An East German Communist court in mid-September imposed a 10-year prison sentence on a Lutheran church-school official, seized last April during the Soviet Zone's anti-church campaign, for "insulting" East German President Wilhelm Pieck.

He is Gerhard Protaske, of the training school for deacons conducted at Mansfeld Castle, near Eisleben, by the Lutheran Church of Saxony.

Police raided the school in April, arresting the faculty and students and taking over control of the institution. All those arrested, with the exception of Herr Protaske, were released the following day.

No reason for the raid ever was given. Late in August the East German government unexpectedly restored ownership of the castle to the church.

Officials of the Evangelical Church in Germany expressed concern over a statement by Frau Hilde Benjamin, East German Minister of Justice, indicating that the Communist regime is about to call a halt on the reviewing of sentences imposed upon churchmen during the anti-church campaign. The church officials said that some 40 pastors and church workers jailed or taken into custody during the campaign are still being held in East Germany.

Yugoslav mobs told to behave

Yugoslavs will have to stop beating up Roman Catholic and Serbia Orthodox priests, the premier of the Bosnia-Herzegovina provincial government said last week. Mob violence inflicted on dozens of churchmen recently is "excessive and illegal" said Djuro Pucar, and is "harmful for our unity and has nothing in common with the attitudes and tasks of the Socialist Alliance."

In Bosnia and elsewhere in Yugoslavia priests have been dragged out of automobiles or captured while walking in the streets. They have been seriously injured. The elderly rector of the cathedral in Dubrovnik, the Rev. Pavel Porsa, was ducked in the Adriatic Sea after being pelted with rotten eggs and vegetables. Then he was pulled out and beaten some more.

Police and municipal authorities have taken no action against the outbreak.

And so forth

Bishop Francis R. Cotton of Owensboro, Kentucky, has forbidden Roman Catholics in his diocese to buy or read the new Kinsey report, *Sexual Behavior in the Human Female.*

Priests in the 32-county diocese read a letter to this effect at masses on the Sunday before the sale of the book commenced.

Nearly 2,500,000 copies of the Revised Standard Version of the Bible have been sold since its publication a year ago, it was announced by Thomas Nelson & Sons, the publishers.

William R. McCulley, president, said that in the history of the publishing industry no other book, fiction or non-fiction, has ever made such a sales record.

A delegation of 36 prominent churchmen to represent the Evangelical Church in Germany (EKID) at the Assembly of the World Council of Churches at Evanston, Ill., next August, was appointed at sessions of the EKID Council in Berlin.

The delegates will include Bishop Otto Dibelius of Berlin, chairman of the EKID Council; Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation; Pastor Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau and EKID foreign secretary; and Dr. Reinold von Thadden-Trieglaff, president of the German Evangelical Church Day movement.

Governor Dan McCarty of Florida has two bills exempting Christian Science children from compulsory school studies on diseases and mandatory immunization against communicable disease.

The bills had passed both houses of the legislature after proponents said they felt the religious beliefs of the persons affected should be respected.

Opponents had charged that passage of the bills could endanger the health of other children.

World News Notes

WORLD FOOD PRODUCTION has regained its pre-1939 level, according to the UN's FAO (Food and Agricultural Organization). But this "world level" does not apply equally to all areas, in fact it never has. While North America produces 20 per cent more than ever before, Latin America is 5 per cent below its prewar level and the Far East—except China—is 15 to 20 per cent under par. Europe *as a whole* stands at par.

FAO adds that 70 per cent of the world's people do not have enough to eat! This is confirmed by the "medical geographers" of the American Geographical Society who state that two-thirds of the human race suffer from deficient diet. According to this "Study in Human Starvation," the only countries in the Western Hemisphere with adequate diets are the U.S., Canada, Uruguay, Paraguay and two-thirds of Argentina.

Europe, including the USSR, is adequately fed except for the substandard countries of Portugal, Spain, Italy and eastern Germany. Turkey is the only country in the Near East which is up to par. In Africa only Somaliland and Portuguese Guinea measure up. In the Far East or Far South the countries at or above par are Kashmir, Nepel, Tibet, Thailand, Cambodia, Formosa, Australia and New Zealand.

THE UNITED STATES "is the only country in the world where people are worrying about diets and losing weight," reported the chairman of the Consolidated Grocers Corp. when he returned from his summer in Europe. "Food is our weapon," he added. "Instead of trying to find storage space for our supplies we should be trying to distribute it better."

FAO, taking a longer view, says that it is impractical to solve the world's gigantic food shortage by the transfer of surpluses. There are not enough ships for it anyhow. Of course, this viewpoint does not rule out the normal export and import of foodstuffs nor emergency shipments to famine areas.

FEED THE HUNGRY—BUT HOW?

Burma is an illustration in point. One of her chief exports is rice but this year she can sell abroad only about half of her exportable surplus of 1,500,000 tons. She is blaming the U.S.—with our rice surplus—for cutting off access to the world market for political reasons. Washington denies this, of course. India, where famine areas are numerous, has a reserve of 2,500,000 tons of grain and has cut her imports of Burmese rice from 500,000 to 150,000 tons. It will be recalled that India has received a lot of American help in the past year.

Surely Burma cannot resent the fact that both U.S. and the UN are doing everything they can through Technical Assistance Programs both to stimulate local production and to meet emergency situations. This is happening in dozens of countries. Brazil, for example, produces only two-thirds as much rice per acre as the U.S. and only 6 per cent of her arable land is under cultivation. U.S. relief shipments to India represent only a small drop in the ocean of national food figures and, besides, there are millions of people whose problem is not a shortage of available food but money with which to buy it.

But where does this leave Burma which, incidentally, is not on the list of well-fed countries either? It is obvious that much careful study must be devoted to the world's premier problem: FOOD.

—STEWART W. HERMAN

United Nations

NEW NATIONS INTEND TO BE HEARD

THERE WAS an atmosphere of impending change as the UN General Assembly opened its eighth session this month. Since last year there are new people in control of some important governments represented in the United Nations. Also there are at this assembly many new personalities unfamiliar with UN affairs, whose attitudes and reactions cannot be predicted. Heading the list are the new secretary general, Dag Hammerskold, and the new president—the first woman—the beautiful and gracious Mme. Vijaya Lakshmi Pandit of India.

Development of the Korean situation creates the greatest uncertainty. Although Korea will be the question attracting the greatest attention, it is only one subject on a 70-item agenda. Many of the 70 are questions that have come up before, but there is now a shift in emphasis, and a crystallizing of a movement that has been stirring in many parts of the world. At UN sessions there is strong evidence of the surge of nationalism that has been sweeping Africa and Asia.

WHEN the United Nations was planned, there was provision for oversight of colonies and dependent peoples. The Trusteeship Council was set up to investigate and supervise conditions in these areas and to guard against their exploitation by the nations administering their affairs. Also the goal of eventual independence and sovereignty of these areas was envisaged.

What was not expected was that the spirit of nationalism, the urge toward self-government, would take fire in so many places and spread so rapidly. The beginning of this trend came after World War I. There was first a complete revision of the Near East. Ancient countries, which had been under the administration of European nations, gained their independence—India in 1947, Lebanon in 1941, Iran in 1919, Egypt in 1922—to mention a few examples. Now these countries have a voice in the United Nations. They are beginning to feel their strength and want to assume international responsibility, to see that all states enjoy the same freedom they do. They want this to take place immediately and will not tolerate postponement or delay on the part of the administering authorities.

THE PROBLEM is complicated by the Communists. In many non-self-governing countries the native population is being trained to assume full responsibility of government. But other groups spring up that claim they are the true leaders of the people, accuse the administrative authority of terrific injustices, and demand immediate independence. Often these groups are Communist-inspired. The Soviet Union invariably supports these nationalists.

The United States is on the spot. It agrees that eventually all countries should be self-governing but sees the dangers in any immediate shifting of authority. The U.S. is accused of following selfish interests in supporting the ruling powers. On the other hand, if all the nationalist groups took over, a situation far worse than Korea might result.

This is the key to what is looked for in the eighth Assembly. How can these dependent and upsurging nationalists be assured that their legitimate demands and desires will be met, and yet keep the situation under sufficient control so that change will take place according to the democratic process, not by revolution?

—ELLENE JARDEN NOLDE

GAMBLING AND THE CHURCHES

WASHINGTON has other problems besides politics. Other headaches are gambling, heavy drinking, sex offenses, juvenile delinquency. In some of these areas the national capital is high on the list of major cities.

Law enforcement officials tried for several years to crack down on a multimillion dollar gambling ring operating in Washington. Two years ago the law almost caught up with Charles E. Nelson, alleged head of the ring. The judge ruled, however, that the prosecution's evidence was not valid because of the statute of limitations. Police Inspector Albert Bullock lost his job because of evidence that he protected Nelson's numbers racket.

Nelson, acquitted in the District of Columbia, ran into trouble in nearby Maryland. He and six others were accused of conspiracy to operate a lottery. It was not necessary to prosecute the case, since the defendants surprised everyone by pleading guilty. It looked as though justice would be done at last.

"Not morally wrong"

Actually, the gamblers got off with not much more than a slap on the wrist. Judge Charles Marbury fined each of them $2,000—a mere bagatelle compared to their illegal earnings. They counted out their fines in $50 and $20 bills. All but one were given three-year prison terms, which the judge then suspended. Except for being on probation, they walked out of the courtroom unscathed.

Even more startling than the light sentence was the basis on which the attorney for the defense asked for leniency. He contended that gambling is not morally wrong, that it is only wrong by legislation. A novel legal principle: crime is not wrong, it is only against the law! This would be amusing except for the fact that the judge seemed to take it seriously.

Another defense attorney went even further. He pointed out that many churches are supported in part by gambling devices and that many church members gamble. He said that "90 per cent of the churches on the Eastern Shore (of Maryland) are maintained or were built by the racetracks."

It doesn't do much good to reflect piously that he was referring to Roman Catholic churches. Many Protestant churches, while they do not have blatant billboards advertising bingo games, skirt cautiously along the fringe of the gambling principle. And one could hardly maintain that Protestants are immune to the lure of getting something for nothing.

One unpleasant truth underlying this incident is that illegal activities could not continue unchallenged if Christian citizens in large numbers would demand effective law enforcement. Congressional committees may investigate crime from coast to coast, but it is the people of any given area who are responsible for cleaning up the mess in their locality. Citizens of Washington and Maryland ought to rise in popular protest against Judge Marbury's leniency.

Another truth, even more painful, is that law enforcement is sometimes seriously undermined by the example both of churches and of church members. The Christian conscience is becoming increasingly sensitive on that point, and churchmen in various parts of the country are taking the lead in making the life of the church consistent with its witness.

—ROBERT E. VAN DEUSEN

Unified Children's Program Is Launched

By RICHARD T. SUTCLIFFE

Plan to enrich congregation's educational procedures and avoid duplication is developed by Parish Education Board

IF YOUR CHURCH is typical, the ULCA Board of Parish Education believes, "it's full of little people. Sometimes they're lovable and cute. Sometimes they get in your hair. But they are little people who are just as much a part of your church as the big folks. And what is more, they are every bit as important to Christ!"

Behind this sage bit of philosophy lies one of the underlying reasons for an expanded and improved Children's Program being inaugurated by the board this fall.

The program, already attracting favorable attention and reaction outside of United Lutheran circles, is actually a second major step in the development of a complete and well-integrated children's program for our church.

THE FIRST STEP took place nearly 15 years ago when the ULCA approved establishment of the Children of the Church program, designed to combine all children's work—formerly Light Brigade (WMS), Junior Luther League (LLA) and other children's groups—under one congregational unit.

But the Children of the Church program became outdated as the *Augsburg Uniform Lessons for Little Ones and Juniors,* the revised and improved Daily Vacation Bible School courses of study and the *Weekday Church School Series* appeared to give specific help in fields of children's work that had formerly been the working territory of Children of the Church.

By 1950, therefore, it was apparent that some program of integration, some means of correlating all the educational facets of the child's church life needed to be developed. The Parish Education Board was directed, therefore, by the Seattle (1952) convention of the United Lutheran Church to introduce the needed Children's Program for local congregations.

THE CHILDREN'S PROGRAM is the result of three years of study, research, planning and development. It has been designed to meet all of the educational needs of all the children of a congregation between their birth and 12 years of age. Basically, it's built on a four-point foundation: the home, the Sunday school, the vacation church school and the weekday church school.

One reason why the program can't be called *new* is because in large measure, it's a co-ordination of the instruction of the youngsters through the time-tested methods mentioned above.

This co-ordination, the board is suggesting, is best achieved in local congregations either through a children's secretary or a committee on children's work. In either case, the secretary or the committee is responsible to the congregation's Parish Education Committee for the smooth functioning of all four areas of contact with the children. A lot of natural overlapping or duplication of effort can be avoided this way. Too, gaps and weak spots in the training of the children can be spotted more quickly by the per-

AFTER SCHOOL
It's time for weekday church programs

son or persons who concentrate their attention on the problems in this manner.

SOME PARTS of the Children's Program are brand new!

First, there's the *enrichment program* which goes beyond and strengthens what's being done in the home, the Sunday school, the vacation school and the weekday school. Here, the fresh, up-to-the-minute materials tying in Bible stories with newspaper headlines are utilized through special, informal interest groups for children and kits of resource materials for both pastor and children's secretary.

The enrichment program consists of a club and an activity program, arranged for two different age groups. The club program is designed for school-age children in grades one through six; the activity program is geared for the four and five-year-olds.

Neither club nor activity groups are another school, but are *extensions* of any of the other three (Sunday, vacation, weekday) schools maintained by the congregation. Although they will work best attached to the weekday church school, many ULCA congregations will probably find them highly acceptable adjuncts to either of the other two.

AS FAR AS THE YOUNGER set is concerned, the club and activity programs will be the most attractive . . . during the 12 sessions of each that make up the first year's program, the theme "Let's Take a Trip" will be followed. The boys and girls will travel via their imaginations by airplane, bicycle, boat, bus and train visiting the church at work around the world. During each session, interest groups—divided among *reporters* (who'll edit a children's newspaper carrying their own stories of what they see and learn), *explorers* (who will actually visit nearby home missions wherever possible), *craftsmen* (who'll make kits for hospitals, foreign mission fields, etc.), and *musicians* (augmenting junior choirs, useful in children's church services—will receive religious instruction in this unique way.

Maps come in the kits for use in tracing journeys through lands studied and visited via imagination. In the younger activity program, large paper puppets are included in the first year's program. They'll provide "actors" for use in dramatizing the stories the youngsters hear.

There's also one drastic departure: a children's stewardship program designed along the highly successful pattern which many of the youngsters' fathers are following through the Lutheran Laymen's Movement for Stewardship.

IN THE PAST, children's gifts to the church have been for widely scattered purposes. Sometimes, gifts have been directed solely towards foreign missions

or other specific projects approved by the United Lutheran Church. Under the Children of the Church, ULCA youngsters gave as much as $19,000 to the church at large annually but seldom did the young people catch the overall picture of Christian stewardship.

The Parish Education Board currently suggests a children's budget that would include a current expense allocation as well as a sum for benevolences. In this way, the children will learn at an early age the responsibilities they have as church members at home and outside the congregational boundaries, i.e., *for ourselves, for others.*

Under this children's stewardship program, the youngsters themselves would have a hand at setting their own budget. Although quite a departure from the usual congregational custom, it is being suggested that the children contribute *once* to a children's treasury from which funds could be passed along to the congregational treasury. The needs of the children's program would then be "drawn" on the congregation's own budget and treasury.

The idea is developed to such an extent that "pint-sized" envelopes—of both *duplex* and *unified* systems—are being provided. In this way, the children will get a well-founded understanding of what "daddy and mother" are doing when they make their contributions through the "adult" envelopes.

EARLIER THIS MONTH, "enrichment kits" were mailed by the Parish Board to every ULCA pastor. Each kit contained a detailed manual of organization along with samples of the available aids in improving the children's program of education.

There's a copy of *Let's Go!* a children's bulletin prepared by the ULCA stewardship office and the Parish Board in cooperation with other boards and agencies

CLASSROOM TEACHING IS IMPORTANT
Children learn by doing

PARENTS ARE ENLISTED TO HELP
Co-operation between home and church is basic

for free distribution to congregations eight times during the school year.

Sample copies of special services for Christmas and Thanksgiving to be used *in the home* are provided. In addition, there are resource leaflets: *Books for Children and Their Leaders, Bringing Children into the Church School, Service Projects, Leadership Among Children* and *Audio-Visual Aids for Children.*

Tear-sheets of *The Parish School's* children's section, and samples of the children's envelopes and pledge cards round out the contents of the enrichment kits prepared for the program.

Fortunate will be the children who are members of congregations carrying out a complete children's program. For them, religious instruction will be a pleasant and profitable experience. They will be better equipped to live and serve as Christians.

But behind each successful children's program will have to be intelligent planning, consecrated leadership and a high sense of devotion to the development of Christian children. It's an ambitious undertaking . . . but dividends are assured.

IT IS EASY TO BELIEVE in some sort of God, and most people do; but it is hard to believe in Christianity. The God that Christianity proclaims is an outrageous noncomformist. He refuses to stand on the sidelines of his universe. He watches what is going on; he intervenes, when you least expect it. He can do things as wild as a science fiction story. —CHAD WALSH in *Campus Gods on Trial* (Macmillan)

CHRISTIANS HAVE A SIGN LANGUAGE

By ALBERT P. STAUDERMAN

Symbols and pictures used in church buildings are not mere decorations, but represent some fact of faith

"TODAY WE WILL HOLD our lesson in the church," the pastor told his class. "I want to explain something to you about the symbols."

"What are symbols?" a girl asked.

"They are the sign language of Christianity," replied the pastor. "They're the visible signs of something you can't see. The American flag is a symbol, for instance. What do you think of when you see an American flag?"

"I think of the United States," said the girl.

"Exactly! Wherever you see a flag, your thoughts turn to the thing which the flag represents. That's why we gladly have symbols in our church. Even the church building is a symbol, in a way. Not many other buildings have spires or towers. Why do you suppose the church buildings have them?"

"Is it so the cross can be put 'way up high?" ventured Jack.

"That might be a good reason," the pastor responded. "The church spire points up to the skies, and we generally think of God as being high above us. So when people look up at the steeple of a church, they raise their thoughts above the level of the commonplace things around them and perhaps think of God."

WHEN THE MEMBERS of the class were comfortably settled in the front pews, the pastor took up the questioning again.

"There are some things in this room which we associate with the church rather than with any other building or place. Can you tell me what catches your attention first as you look at the front of the church?"

"The cross on the altar," answered several children almost at the same time.

"The cross is the first and most important symbol of Christian faith," agreed the pastor. "It is the center of our worship and of our life and of our church. But the cross isn't holy in itself. We never worship the cross. We worship what it represents—the Saviour who died on a cross for our sake."

"WHAT DO THOSE LETTERS mean on the cross?" asked Bob. "They look like I H S."

"I know," Elsie cut in. "My mother told me they mean 'I have suffered.' "

"There are many varied explanations about the meaning of those letters, and some people have strange ideas about them," the pastor said. "I'm afraid yours isn't a very good explanation. It's true that Jesus suffered for us, but we emphasize the victory he won for us on the cross rather than the suffering. There are two or three generally accepted explanations for those letters. The best-known involves an interesting item of history. In the year 312 Constantine, the first Christian emperor of Rome, defeated Maxentius at the Tiber River in one of the world's decisive battles. Legend says that he saw the sign of a flaming cross in the sky, with the words in Latin *In hoc signo vinces*—by this sign you shall con-

EVERYTHING ON THE ALTAR HAS A MEANING

quer. The I H S therefore may come from the first letters of that Latin motto.

"There's also an explanation that requires some knowledge of Greek. In Greek, the E is like our capital H. I and J are the same. The I H S might therefore form the first three letters of the name of Jesus in Greek. And there are other explanations."

RONALD'S HAND was raised long before the pastor had finished. "I was in a Catholic church with my friend last week and they have a big cross with the body of Christ on it," he said.

"That doesn't happen only in Roman Catholic churches, Ronnie," the pastor explained. "When the cross has a figure of Christ on it, it's called a crucifix. Many of our Lutheran churches have a crucifix on the altar. There's no objection to it as long as we remember that it is only to remind us of our Lord. However, the empty cross is really the cross of victory, for Jesus did not remain dead. He rose again from the dead and thus conquered death."

"That's in the creed," several children exclaimed.

"Do you remember what Luther says about it in his explanation to the Second Article?" quizzed the pastor.

Ronald's hand was up again. "He lives and reigns to all eternity," he quoted. "But why don't we have signs of his resurrection in the church?"

"Oh, but we do!" interposed the pastor. "See that design all around the wall? Can anyone tell me what it is?"

"IT'S A FLOWER," Katherine said.

"You're right—it's called in French a *fleur de lis,* which means lily. Now tell me, when do we usually have lilies?"

"Easter!" was the unanimous response.

"And what does Easter celebrate?"

"Jesus' resurrection—when He rose from the grave," they all said.

Then the pastor pointed to the hangings on the altar, pulpit and lectern, directing the attention of the class to the designs on them. "These are symbols of God and of eternity," he said. "Those two letters which look like an A and an upside-down U are really the first and last letters of the Greek alphabet—alpha and omega. It means that God is the beginning and the end—the first and the last. Nothing existed before Him and nothing will exist after him. In English we sometimes use a similar expression, saying that something extends from A to Z."

"WHAT'S THAT triangle for?" asked a boy.

"The triangle and the circles are both symbols of God," continued the pastor. "As anyone knows, a triangle has three sides. When you combine the idea of God with a three-sided figure, what do you think of right away?"

"The Trinity," answered Chuck. "Father, Son and Holy Spirit."

"Then there's the circle, which repeats often in church symbols. Sometimes there are three circles, intertwined. Can any of you tell me where a circle begins and where it ends?"

A moment's silence followed, then Ronald said, "It doesn't have any beginning or ending."

"And that explains why it represents an idea about God," added the pastor. "It's another of the symbols of eternity. And three rings combined present the idea of eternity along with that of the Trinity."

"Golly, it's just like learning a new language," said Ronald.

"IT'S THE SIGN LANGUAGE of our faith," the pastor said, "as I tried to tell you at the beginning. And of course there's a lot more. The pictures of the wheat and grapes that are carved on the altar represent the bread and wine of Holy Communion. The dove that's painted high up on the wall above the altar represents the Holy Spirit. And two more very important things have not been mentioned."

"The colored glass windows are different than those anywhere else," suggested Elsie.

"That's true. They are beautifully colored pictures of something connected with our faith. They're made out of small pieces of stained glass and then put together to form a lovely window. Sometimes windows are just colored or covered, to shut out the world outside. But many centuries ago artists developed the technique of coloring tiny pieces of glass and then joining them together with lead. They also took small pieces of colored tile and created beautiful pictures from them, called mosaics."

"And there are always candles lighted during church," said Bob.

"THE CANDLES on the altar originally provided the light for the minister to read by," the pastor added. "But they symbolize what Jesus meant when He called himself the Light of the world and when he told us Christians that our light of faith is to shine forth. So wherever services are held, candles are usually lighted."

"Everything in church should add beauty and reverence," the pastor concluded. "It must be sincere and have a real meaning, but it must not ever be adored for itself. It must lead people to worship God only. That's why we have these and other symbols in our Lutheran church. They speak to us in reverent and inspiring language."

We Found a Church Home in France

By GLORIA H. MINOR

A Lutheran family from America found friendship and solace in services of worship at a little village church in Versailles

"PACK YOUR BAGS, HONEY. We've been transferred to Paris!"

When my husband told me this, I thought surely he was joking. Every member of my sex has a secret desire to see Paris—that magic city of romance, culture, art. Only when he showed me his army orders did I believe differently. How wonderful, I thought!

Immediately I contacted some friends who had just returned from France. They told me that Paris is the hub of culture for the whole continent. "Why, there are more Americans than French. And the Champs Elysee is almost like Broadway.

"IS THERE a Lutheran church in Paris?" I asked.

"Oh, we didn't look specifically for a Lutheran church, but I am sure you will have very little trouble finding one," our friends answered.

They told me of the Sacre Coeur, Notre Dame, and all the wonderful places they had seen. But when I said good-by to the little Lutheran church in Kansas, I did not foresee the difficulty I would have.

The day finally arrived when we boarded the Navy transport ship, the Barret, which was to take us to Bremerhaven, Germany. From Germany it would be necessary to travel by train to Paris.

The two Sundays we were aboard ship, my boys and I attended the church services conducted by the Navy chaplain. They were held in the main lounge between breakfast and luncheon when enough passengers were not too seasick to attend. The services were not elaborate, but the simple ritual was designed to let one pray and receive spiritual guidance. I was just as close to God while praying on that ship as ever I was in a church. Yet the children sensed a marked difference—a difference which Teddy, my six-year-old, pointed out when he asked: "When are we going to church again, Mama?"

AT LAST WE WERE IN PARIS. My husband met us at one of the railway stations and we drove through the winding, narrow streets along the river Seine, and finally up the rough cobblestone street to our home at number 5 Avenue des Combattants, in Marly-le-Roi, the home of French kings in centuries past. It was just north of where my husband was stationed at SHAPE.

The setting was beautiful. The park across the street from our house was the former grounds of the king's castle, and the French government kept the flowers growing in symmetrical beauty, the various colors forming little designs. In the village of Marly I could hear the church bells tolling. Perhaps here was a place where we could worship.

But the barrier that I had not suspected presented itself when Teddy met Alan and his French playmates. The boys tied themselves together with a common bond of candy bars and chewing gum. During their conversations I

saw the desperate appeal in Teddy's eyes. It would be some time before he would use "eglise" instead of "church."

OUR DAY OF ARRIVAL I met the wife of an English captain and asked if she knew of a Lutheran church near or around Paris.

"There is a beautiful church a few blocks north of Place de la Concorde," she said. "It is near Maxim's where you turn up the street to go to the opera. It has bronze doors 35 feet high upon which are written the Ten Commandments. It is called La Madeleine. I *think* it is Lutheran."

That afternoon my husband and I decided to find La Madeleine. We got caught in the whirlpools of traffic and the only thing we gained was a dented left fender.

In the evening we had supper at a French restaurant in St. Germain-en-laye, called the Vaubaun. My husband introduced me to a British chaplain there, and I asked him about the Lutheran church. He was quite sure that La Madeleine was not a Lutheran church. But there was one. However, all the service was in French, and the children would not understand. My hopes sank.

"But," the chaplain said, "I am just organizing something new at Shape Village. (Shape Village is a modern, apartment-type, growing community, built by the French government where the families of the NATO personnel live.) It's something like the 14 flags at SHAPE headquarters—a church open to the families of the NATO nations. At Sunday school last week there were Methodists, Episcopalians, Baptists, Lutherans, and children from many other denominations. We are sort of uniting denominations just as we are uniting the military forces. We use the Shape Village School which is an old converted barn. But it is nice."

"In fact," the chaplain continued, "we have double services. If you don't come to Shape Village at nine o'clock, you can come to St. Mark's Church in Versailles. Mrs. Taylor teaches Sunday school there and she is wonderful with children.

THAT SUNDAY we planned to take the children to the Shape Village Sunday school. We wanted them to become acquainted with other children their own age. But my husband's car had tire trouble, and we went to the 11 o'clock service at St. Mark's instead.

It was a small church, ugly on the outside but beautiful inside. It stood in an indented space between stone walls on a little side street, just east of Napoleon's Versailles Palace. The stained glass windows were a true product of an ancient, lost art. I have not seen their equal any place in America.

The Sunday school teacher, wife of a United States Army colonel, did have a way with children. She held the class during the church service. But the class was composed of children of mixed ages, and it was not like our Lutheran Sunday school in Kansas.

During the church service itself I heard a prayer that was unusual. I had never before heard one like it.

The prayer went something like this: "O Lord, our heavenly Father, whose glory is in all the world, we commend SHAPE to thy merciful care, that being guided by thy providence we may dwell secure in thy peace. Grant to the president of the United States, the queen of England, the president of France, and to the leaders of all the other SHAPE nations, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness, and make them ever mindful of their calling to

serve this cause in thy fear through Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Ghost, one God world without end. Amen."

After the prayer, I looked around and saw a Dutch major, a Norwegian captain, and at least a dozen British officers and their wives. Seven young English girls from a nearby finishing school were there. And an American Lutheran family, like ourselves, sat behind us. It gave me a feeling of strength and security to be a part of the many nationalities and denominations and see them fused together on a common ground.

After the church service Teddy handed me a picture of Jesus he had colored, and said, "Look what I did, Mama," with a British accent. He had met two English children in that Sunday school class and they remained the best of friends during our stay in France.

This was a very nice arrangement for worship, except for my husband's tours as duty officer. If he had to work on Saturday night or Sunday, our church attendance was spoiled for that week. If the same condition occurred back in Kansas, I could easily have called a taxi or ridden a bus. Here in Marly it was another thing. There were no busses, and to get a taxi from Paris would cost a small fortune. The children missed the Sunday school on those days.

On those Sundays we would look in the Paris *Herald-Tribune* for the exact hour the Armed Forces Network in Germany would broadcast their service. This program was always beautiful. Moreover, it was a spiritual help to me and my children when my husband was absent.

We stayed in France from August 1952 to February 1953. I gave thanks that we had the little church at Versailles to attend. It was not like our own Lutheran church, but it was a temple of God, and a place in which to humbly kneel and pray. The feeling of unity was unusual but sincere in all the denominations that worshiped there.

After being in France a short time, I learned of the American Cathedral of the Holy Trinity, and the American Church in Paris at 65 Quay d'Orsay. I also discovered that there are 18 Lutheran churches in and around the Paris area, part of a thriving Lutheran Church in France. But the language barrier would have prevented the children—and even us adults—from getting much out of their services. And so, to me, the little church of St. Mark's in Versailles holds a very dear place in my heart.

A lad may have the greatest respect for one of his teachers; he may admire his knowledge, be impressed by his athletic prowess; he may be captivated by his ideals, and won by his kindliness and sympathy. Then there comes a day when, in a boating accident on the river, the highly esteemed and respected master saves the boy from drowning, but cannot save himself, and gives his life for his pupil. How utterly different now are the thought and attitude of that lad toward the teacher who has given himself to the uttermost for him. By analogy all this is true of Jesus. —John Trevor Davies in *Lord of All* (Abingdon-Cokesbury)

The Women Meet to Pray

By MAUD McCURDY WELCH

In our town there is a group which believes that problems can be solved because God hears prayer

THE WOMEN of our town are accomplishing wondrous things. People all over the world who have faith and vision will realize that these profound accomplishments are not confined to any one locality or any one type of people.

Our town is just the usual small city—quiet, elm-bordered streets, a little river, flowers everywhere. But the town is different in a way. Led by a group of devout women, it is enjoying a spiritual renaissance. These women have learned what it means to love your neighbor as well as yourself. The results of their work are recognized all over town.

THE CHURCH, in the center of the town, is not just a building of brick and stone to these women. It is truly the House of God, where they go in groups, or alone, for an hour of prayer and communion not just on Sundays but every day.

They have a committee of three or four women—different members serve each month—who go to see people who are troubled in any way. Sometimes they succeed in bringing these unhappy people to church. Sometimes they take the church to them. They go in small numbers, rarely more than six, to a house where the family is in distress, where they sing a much-loved hymn, read the Bible and pray.

The women of our town are much concerned over the troubles of our world today and they are doing what they can to alleviate distress and grief, wherever they find the need.

AT NINE EACH MORNING they meet at the church and sit in a circle, their hands clasped in a prayer chain. After the prayers they sing a hymn of praise and go home to do their housework and cooking. Many have mentioned how easily the work seems to get done. It's as if they had received a stimulus even for ordinary tasks from the prayer chain.

Hardly a week goes by but that something is accomplished in the way of helping the townspeople. One of the people who has been helped is the mother of a soldier in Korea, a tall, sensitive lad, who wrote her that he could no longer stand the blood and waste and horror of the war and that he was going to take his own life. He hoped she would forgive him.

At once the prayer chain went to work. They prayed for that lad in Korea at nine in the morning, at noon, at five in the afternoon, at twelve midnight. Sometimes they rose at dawn and went quietly to the church to kneel at the altar.

At last a letter came for this mother from Korea. Her fingers trembled so, she could hardly open it. Her eyes blurred so with tears, she could hardly read it. But the news was good. The young man wrote that in some, strange, unexplainable way he had received the strength and courage to go on. She need never fear again that he would give way to despair.

THEN THERE was a woman who stood for much in a cultural way. People went

to her for advice about books to read, schools and courses for their children. She became ill and had to be hospitalized in a nearby big city. The doctors diagnosed her case as incurable.

The women of our town were waiting at her house when the ambulance drove up. There were fresh flowers in the rooms and gentle, smiling faces. The prayer chain went to work the moment the sick woman was laid on her bed.

She suffered intensely for three months. Every day the group meeting at the church prayed for the sick woman.

At the end of seven months this woman was free of all pain, her eyes bright, her face glowing with health and happiness. Every morning early she works in her garden and every morning now she joins the prayer chain. She had thought she was too busy *before*.

AND THERE WAS ALICE, only a little past 35. She and her husband belonged to a gay, convivial crowd where cocktails were freely served at the bridge or canasta tables. One day her husband suffered a heart attack and died at his desk in his insurance office. The young widow had no children, no near relatives. She became an inebriate, trying to drown her grief. Gradually she lost all dignity.

What could be done? The women of our town knew the answer. The prayer chain was in constant operation. Day and night, in the twilight hour, in the early morning, someone was in the church praying for Alice.

Yet there was no change in Alice. There seemed to be no help for her. The prayer chain went on and on, the faith of these women never wavering. They knew God would answer their prayers in His own way and time.

Not many of the women of our town are well-to-do. Most of them have modest homes with husbands working at a small business or small salaries. But among them, there is one who has a goodly share of this world's goods. It was to this woman that the answer came. One morning she rose from the prayer chain in the church, her face radiant. "I have the answer now," she said confidently.

Before her marriage, Alice had been a hat designer, a very good one. There was really very little that she didn't know about hats. And there was a small hatshop for sale in town. This woman bought the hatshop. Then she went to Alice and said, "Look, honey, I've got this shop on my hands and I don't know a thing about hats. I need *you*."

A WISTFUL, almost hopeful look crossed Alice's thin, sad face. But the expression quickly passed. "What could I do?" she asked bitterly.

But the prayer chain didn't stop, and the woman who had received the anwser didn't give up. The time came when Alice agreed to help her in the shop.

There were times, of course, when she lost her battle, and slipped back, but the time came when she was cured.

The women of our town never give up. They pray right through any problems that arise, unceasingly, knowing that God is directing them.

A LIE IS LIKE a snowball: the further it rolls, the bigger it gets.

—MARTIN LUTHER

More Than Stars on a Banner

By JOYCE VERNON DRAKE

There weren't enough stars, said the speaker at the dinner, but before Bill could get to sleep he saw stars everywhere

THERE WAS A SPECIAL dinner-meeting at First Church. It was held, as usual, in the large dining hall. But tonight, instead of being only comfortably filled, the room was crowded. The guest speaker was distinguished and popular. He was speaking on education.

Everyone was interested in education for the youth of the church: the young people who were making decisions of life work, parents whose children would soon be in college, the pastor, the teachers, young adults who were shaping careers, and—William Bullock, the student pastor.

The speaker was eloquent and deeply earnest. He urged the people to think toward full-time Christian service for their youth. All he said was vital to every Christian. But the speaker himself seemed disappointed in First Church, for statistics revealed that First Church had had too few volunteers.

Upon the wall of the dining hall was a banner of Christian service. It was fashioned in the form of a cross, and on the cross were numbers of stars, each representing a full-time recruit sent out by First Church.

"Here is the picture," said the speaker, pointing to the stars. "Too few have gone forth."

WHO WAS TO BLAME?

Was the pastor at fault? Of course not. That was dismissed at once.

The parents? That could be.

Were the members of the congregation indifferent? Possibly.

Were the young people not sufficiently sacrificial? Here seemed the problem.

When the meeting was over every loyal member had searched his heart.

Bill, the young student pastor, a brilliant, alert young man, given to deep understandings, could not sleep that night.

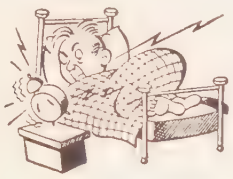
"Here," murmured Bill into his pillow as he tossed and turned, "is more than meets the eye."

Bill rejoiced humbly that he had been able to influence several young people to the life of a missionary, a worker in the field of Christian education, and other challenging fields of labor.

BUT BILL WONDERED about some other young people, right here in First Church, busy in every branch of the work, answering every call. They were not in the report of statistics. They were not stars on the banner, but in the eyes of the student pastor, they were discharging important duties of their own, in an unsung but fruitful way.

Bill thought of Nancy Patton. She had come to town five years ago as a music teacher in the public schools. She had immediately identified herself with First Church. Every Sunday her well-trained voice was faithfully available for the choir, for solos, or wherever the music director needed her. She guided two youth choirs. She substituted for the organist. She was modest and unassuming and took a sincere part in encouraging the younger ones toward full-time service.

What did the church pay Nancy? Why, nothing, of course. Nancy would have been horrified at the suggestion. Her tithe was laid upon the offering plate every Sunday. No one could estimate the influence of Nancy Patton in First Church.



BILL RUBBED HIS HEAD. If there must be statistics and banners and stars, where would Nancy Patton be classified?

John was a young architect. He was doing well for so young a man. His parents had been disappointed when he did not study for foreign missions. But John saw visions of better homes in the slum district of the city. John saw visions of simple church buildings where every stone would be a thought toward worship. John saw visions of sturdy walls and strong roofs, honestly built, holding happy families. John saw the couple whose home life was so nearly in ruins, but, as he worked with them, the new house they were building brought them such intangible strength, that a break was impossible. John was proud of that home. Not only the material beauty of its outward appearance, but of the spiritual beauty he knew was within.

"But how could John get on the banner?" thought Bill. "He is not a missionary. He is not a minister." Bill rubbed his head again. "Or is he?"

So William Bullock, student pastor, went on mentally calling his own private roll: Jack Plummer, lawyer; Meta Fellows, stenographer. Only the pastor and harried office help knew how many nights Meta worked after her own work was done. Rick Blines, dentist. Rick had not much practice yet—that is, paying practice—but the pastor could call on him day or night to help in an emergency. Mary Gross, nurse, teaching a nursing class for young mothers of the neighborhood. On and on, many more. There was Jeep Granger, real estate. Jeep's new sign flapped gaily in the wind. Jeep gave most of his first sale-commission toward the boys' clubhouse behind the church. And he spent many hours with those kids no one else could manage.

Rick, Nancy, John, Meta, Jeep and the others. Where were the statistics that covered them? They were the forgotten workers!

BILL SUDDENLY KNEW he was thinking nonsense. No one was forgotten. These faithful ones were the pride of First Church and the right hand of the pastor. He could imagine the laughing face of each one. They didn't know whether they were or weren't in the statistics and they didn't care. Every forward step of First Church was a record of every faithful member, known or unknown.

The stars on the banner were rightly for those young people who had left family, home and country to serve in the uttermost places of the earth. These guys and girls at home were having a grand time. They loved their church. They unselfconsciously did what they could.

Bill turned over and went to sleep.

Statistics! So what?

"GOD BLESS THESE HANGERS"

By ESTHER FRESHMAN

Mrs. Brown's dressmaking establishment became a success when she realized that God had the power to help her

THIS IS THE STORY of my dressmaker, Mrs. Brown, and how she learned about the power of the blessing. She learned to bless her customers, but first, she learned to bless the hangers in her shop—the empty hangers—and the blessing did put clothing on those hangers! It put work in her hands, and money in her pocketbook—not just for herself, but to aid her in the many ministrations to others that were her particular joy of living.

In the midst of our huge, sprawling, busy city is a neighborly residential district having its own little "village Main Street." Here the shopkeepers, the pharmacists, and the other proprietors know everybody who shops with them, anticipating their needs, allowing for their eccentricities, and recognizing their good habits and their bad ones.

ON THIS STREET my dressmaker came to live, and in her shop many of us have learned philosophical truths in the homey ways that are reminiscent of the stories of the great Teacher. Mrs. Brown knows how to bestow a blessing while pinning in a hem, and she can help fit the pieces of a bewildered life into good order as deftly as she fits a new dress.

Mrs. Brown came to the little shop in our neighborhood very sad, indeed. Just shortly before, her beloved husband had died, and she felt very much alone, without companionship, counsel or future security. She was untrained for business but she did know how to sew. Since she had just enough money to tide her over for a short while, she decided to combine her shop and home.

She had her sewing machine in the front and some chairs for the prospective customers. There was a curtained enclosure with a long mirror for the fittings, and over to one side of the shop was a good-sized rack to hold the work that she intended to do.

Weeks passed, and the only work that she had was pinning a hem for the lady in the coffee shop next door, for which she refused payment. That evening a tray arrived from next door bearing the tastiest of dinners.

The coffee shop lady would stop by in the morning for a greeting. Mrs. Brown had some business cards printed, and the coffee shop lady took them over to her shop and put them prominently on the counter so that her customers might see them.

ONE DAY when she stopped by, Mrs. Brown was feeling very discouraged, and because the coffee shop lady was so sympathetic, she told her something of herself. Mrs. Randall refused, however, to agree with my dressmaker when she said that she had lost her only friend, her only companion, and that she guessed if things didn't pick up and start for her soon, she'd have to give up the shop

"Your only friend and companion is right here, Mrs. Brown."

"Oh, I know you've been wonderfully kind, Mrs. Randall, but Jim was so very special—"

"My dear, I didn't mean that I was your only friend and companion. I mean the Friend who is at all times 'in the midst of us'—God. He is always there, 'a very present help.' Have you tried thanking Him for the work you are about to do?"

"There isn't any work here!"

"I know, but you are going to have some. You knew that when you opened the shop, when He advised you to open it."

"You believe that God advised me to open this shop?" Mrs. Brown was bewildered.

"Of course. Look how perfectly arranged it is—just right. In exactly the same way that my coffee shop is just right. I must hurry to it now. I always like a few moments alone to pray before I open it. I like to thank God for all the people that I am to serve; I like to bless all the silverware and every cup and saucer and plate, so that things placed on them will taste especially good and bring joy and blessing and health to each one that partakes from them."

Mrs. Brown sat down in a comfortable chair she had provided for those future customers. She had always thought herself a "religious" woman, but just what that might mean in her life she had never considered too seriously. To be sure, she had pleaded with God during her husband's final illness. She had cried out to Him in her loneliness and despair, but to have faith in His guidance—could she honestly say that she had had sufficient faith to open this shop on His direction? Was she evincing faith in Him now?

She thought about pleasant Mrs. Randall going about her coffee shop blessing all the implements, the food, the people. She could picture her, a sincere light on her face, the gentle smile on her lips.

"God bless this shop," she attempted, but the lost echo of it seemed to bounce around in her heart and she knew she was only acting a part. The tears fell rapidly, and suddenly out of them came a fervent thought: "God, thank You for the goodness of Mrs. Randall. God bless her!"

At noon she was half-heartedly dusting the little shop when Mrs. Randall hurried in with a tray bearing hot vegetable soup and a wedge of fresh peach pie. "I'll come back about four and get the tray," she said.

In the late afternoon over steaming cups of tea, Mrs. Randall beamed at her new friend, and with that sparkling enthusiasm that seemed to permeate her every word and action, she exclaimed: "I want to tell you about my favorite arithmetic lesson."

"Arithmetic! I was always rather slow in it. But after that delicious peach pie this noon, I'm in a frame of mind to listen to anything you might say."

"All of us know some wonderful answers to prayer," Mrs. Randall said gently, "all of us know that magnificent quotation, 'ask and you shall receive,' but most of us are apt to forget to use it for ourselves. And, too, we do not always remember that all the formula must be there so that the answer can be correct. Too often we are apt to say: two ones equal two. We know what we want, but we don't have the whole equation there, and ones alone don't make two. There has to be something else in between. Many times in our dilemma, we, unfortunately, don't use the right sign, and it comes out: one *minus*, and it doesn't equal much of anything then. But one plus one, which translated is faith plus God, always gives us the right answer."

Mrs. Brown found herself listening attentively. "How interestingly you put that," she said, "but suppose one is using faith and does believe in God, and still the right answer does not seem to come?"

"First I must give proper credit to the source for this arithmetic lesson. A very favorite minister taught me this—one of the most helpful lessons I ever learned. And now for your question—Faith implies action based on that faith."

Long after Mrs. Randall had left, Mrs. Brown thought about the "arithmetic" lesson. In fact, she found herself drifting off to sleep thinking about it, only sleep came much quicker to her this night than it had in many worried months.

THE NEXT DAY she awakened with a more elated feeling than she had known in a long time. After putting the already neat shop into another degree of orderliness, she sat down in the big armchair: "Ask and you shall receive," she murmured. "Faith and action and God."

She realized her failure in the action part. She had been expecting God to do everything for her. "Even a little step in the right direction will start wonderful results," her friend had told her. What little step was there that she might take now? She was eager to put this equation into right order. She sat there very quietly for a few moments. She looked at the attractive, cheerful workroom she had prepared and now she found a sincere thank you welling to her lips. Suddenly she looked up over at the empty rack that she had provided for the work she wished to do.

"Well," she said aloud, "I'm not even ready for customers—I haven't any hangers to put their dresses and suits and coats on!"

Back to her storage closet she went, returning to the front of the shop with her hands full of various types of hangers. She hung them all neatly on the rack. Then she stepped back and admired them for a moment, thinking of the lovely clothing that would hang on them.

"GOD BLESS THEM!" she said fervently. "There is Mrs. Randall's arithmetic lesson all enacted for me. My faith *was* weak for I didn't even bother to believe in His goodness sufficiently to provide hangers to hold the work I wanted to do. God, bless these hangers that hold my work, and bring me my sustenance, my joy to share. God, bless these hangers!"

Her eyes filled with tears at her own emotion, but they were happy tears, for within herself for the first time in many months, the lonesome ache around her heart was gone, and she had a feeling of Someone near.

At noon, Mrs. Randall came hurrying over with a crisp green salad and a whipped cherry custard. Her eyes were sparkling with eagerness. Then they took in the hangers on the rack.

"Good!" she said. "You're all ready, and it won't be long now. At breakfast this morning four people took your cards, not just one of them, but several each! They said they had friends who had been looking for someone to do sewing. One —Mrs. Pritchard—is going to speak to you about doing some immediate work for her daughter. We'll have all those hangers filled in no time."

"Thanks to you, they're filled already, Mrs. Randall. Filled with faith and love and all the kindnesses you've shown me. And when you're through this afternoon you return here for some preliminary measurements, please. That first hanger is going to hold your new spring print dress. There's some material in that drawer over there that's been waiting for a special occasion."

FIVE MAKE A FAMILY

MISUNDERSTOOD COMMENT

"NOW REMEMBER, KAREN," I repeated as I stood at the front door seeing the children off to school after their lunch, "go right down to Susie's room after school and bring her to the church."

"Okay." Then she turned back. "Suppose the meeting isn't over, what do I do?"

"I'll sit near the back after the luncheon. Open the door a crack and I'll see you."

Karen nodded and hurried to catch up with Susie and Pete. Looking after them I felt a deep surge of gratitude. There they went, the three I love best—next to Dan, of course. For the next three hours they will be looked after by competent teachers who know more than I do about teaching them the things they need to know to become well-rounded adults. And I was free! To be able to take part in the worthwhile activities of the church without arranging for "sitters" is pure bliss.

THERE WERE WINGS on my feet as I stacked the dishes in the sink and put the finishing touches to my appearance.

"Claire!" I called from the back steps as I headed for the garage. "First call!"

I backed carefully out of the drive, feeling a bit proud of myself when I stayed where I belonged and didn't drive over the curb. In front of the Mawson house I honked and prepared to wait for Claire and her sister.

To my surprise, Claire was out in a flash—alone. "Let's roll," she exclaimed, still poking bobby pins into the sides of her hair.

The expression was so unlike Claire I almost climbed a tree, staring to be sure I had the right passenger. She smiled and relaxed. "Never mind. I'll be all right. I just wanted to get away from there fast. I've had about all of this siamese twins business I can take."

"I thought you were bringing your sister this afternoon?"

"I was. I thought it would do her good to get out and think about something besides her own marriage. Then I decided it wouldn't do her half as much good as it would me to go alone. Did you ever realize what it is like never to be alone in your own house?"

"Can't say I have. Sometimes I think I'm too much alone. That's when I come pester you."

"YOU NEVER PESTER ME. And of course my sister doesn't mean to. She just can't think about anything but her own troubles and she keeps going around in circles. Over and over the same ground we go. And we never get any place because she can't see anything but her own point of view. But that's enough of that! First thing, you'll be saying what I told her last night, 'This is where I came in.' Did I hear Mrs. Sandringham is the hostess today?"

"That's right. And I'm glad we're on time. I still feel a little protective toward her after getting her started in working at the church. I hope everything goes

nicely for her."

"She has a good committee, if I remember rightly. Though I must say, most of these gals pitch right in and get things done. There's none of this holding back for fear of treading on someone's toes."

"Maybe that's the result of having women in the organization who are so busy all they care about is getting things done. They aren't looking out for their own prestige or that of anybody else. They haven't time for that sort of rivalry."

"Sometimes, though, I ask myself, 'Is it worth it? All this rushing around in the name of Christianity? Jesus fed the five thousand, but I don't think the disciples invited people to come out to lunch and hear an outstanding speaker!"

"Excuse me, but this is where *I* came in, this time. I've been over all this ground with Dan so often. We both get upset at times about the petty form so much of our church life takes. But after we chew the matter over, we always come back to the idea that you have to start reaching people where they are. Women want to go to luncheons and if we plan luncheons where they can meet women in the congregation and be made aware of some of the wider avenues for Christian service, we've done some good."

"And there are always a few there like that sweet little Mrs. Kingsford. She has such a hard time getting out any more, but Florrie Buch always picks her up for these things. It's really a bright spot in her life."

THE CHURCH parking lot was so well filled we had to drive to the far end with a scrunch of gravel beneath the wheels of our car.

"I would wear shoes with no toes," Claire laughed as we picked our way to the pavement. She pulled my arm. "Who's the pretty little brunette?"

"That's Kathy Matteo, Donna's mother. You know, Donna's in Susie's class—the class you substituted in last week."

"Oh, Donna, of course! She's an adorable imp if there ever was one! Wanted to know why God made bad boys."

"And I suppose you gave her an answer?"

"I gave her an answer, but I'm not sure she knew what I was talking about. How can you tell when you're hitting the nail on the head with children that age?"

"No way that I have found. You just have to hope for the best, I guess."

As we talked, we had overtaken Kathy. She turned to hold the church door for us and I introduced Claire.

"I was just telling Connie," Claire laughed, "about how your Donna stumped me on Sunday morning. I substituted for her regular teacher, you know."

"SO YOU WERE the lovely lady she was telling me about?"

"I don't know about 'lovely' but I was surely puzzled for a bit. She wanted to know why God made bad boys."

"Oh, no! Did she really?" Kathy seemed distressed. "I tell her and tell her not to be fresh and always asking questions. She doesn't really mean to be naughty. She just can't seem to keep from asking all these things!"

"Naughty? Of course, she's not naughty. How is she to find out things if she doesn't ask?"

"But to be always questioning the ways of God! I feel so terrible."

Fortunately we had to stop the discussion and greet our hostess. Under the hubbub, Claire murmured in my ear, "Next time I repeat a child's bright sayings to her mother I should have my head examined!"

Personal Problem Clinic

At sea

QUESTION: I have always wanted to be an active member in my church but find it difficult. When I was about 13 years old I belonged to the Junior League and enjoyed it until I was too old for the group. I should have joined the young people's society, but I didn't. The attitude of the young people in our congregation is one of snobbishness. Perhaps it is my fault, but I can't even say hello to them.

I have always felt the greatest love for my faith and my church. I have even thought of becoming a deaconess, but I never have anyone to talk to. If I try to express my feelings to friends they just laugh. I tried to go to my pastor once, but he doesn't seem interested in helping church members with their problems—at least to me he didn't.

When I go to church I feel lost and completely out of place. I fear and dread the time when I have to walk into the church and when I have to walk out. The only time I am relaxed is when the service begins.

I have noticed how friendly the young people of the Catholic church are to one another and the active part they take in the church. It makes me feel very bad when I think of how our young people act. Even the Catholic priests take more interest in their congregation than our minister takes in his. I wish I could get back the happiness I enjoyed in the church as a child.

REPLY: It is common knowledge that many times when we feel maladjusted or unadjusted to a situation the trouble is in us rather than somewhere else. Often when one changes his attitude and views outside factors in a more favorable light, and makes certain that he is going at least half way to meet a need the trouble begins to subside and a more happy situation begins to come into being.

It may be that there are conditions in your congregation which call for alteration and improvement, but first look yourself over critically and try to determine whether your own attitudes and ways are all they ought to be.

Your young people's group may be too much centered in themselves and not sufficiently interested in welcoming others and helping them to feel at home. But in many cases a new person in a group needs to assume considerable initiative himself and to take upon himself the job of making himself at ease in the group, being active, and being a friend to everyone.

It seems to me that you are too timid and sensitive about approaching your pastor and in assuming your rightful place in the congregation. Here or there one may find a pastor who is not much interested in people's problems, but most of them are very much interested. Most feel, however, that they should not assume the initiative in entering into people's difficulties, but that if people really want help they will place the problem before the pastor and be ready to discuss it with him. That is a proper procedure. Sometimes pastors are so preoccupied with the many demands which are made upon them that they may seem disinterested, but that is rarely the case. Go to your pastor with the determination that you will be heard, lay your problems before him, tell him what is on your mind, and I am sure you will receive both attention and help.

In going to church be there ahead of time, be free to introduce yourself to others, get acquainted so that you can introduce other strangers. Grasp the initiative to a reasonable degree and begin to help others and you will soon be feeling different about your congregation. To hold back, to wait to be carried to your pew, to insist upon a formal introduction from someone else, and to assume that you are more timid than others—these are mistaken attitudes. To continue such hesitancy will not help you but add to your discontent. Use the more aggressive method.

—EARL S. RUDISILL

Help for Rural Pastors

Rural Church Administration. By Rockwell C. Smith. Abingdon-Cokesbury. 176 pages. $2.

Rural pastors will find this book an excellent guide in practical matters and an aid in making the country congregation move progressively. Veterans of the rural field will have old and tried methods verified, as described from the author's own experience, and the veteran will also be belted out of some old ruts onto safer roads. The younger pastor will especially find this book helpful in charting and prosecuting his work.

A pastor serving two, three, or four congregations in a rural parish must have an applicable technique for the organizational work of his parish. He must be an organizer, trained and disciplined. The chapters on the minister's schedule, the parish structure, program, budget, news are interesting, helpful, and in some instances provoking.

Concerning the pastor's varied ministry presented in four chapters, the one on "the pastor's ministry in the home," is a gem. "Routine Calling" is still the secret of success in shepherding the town and country parish. The "in conclusion" chapter explains how the "Christian Experience" directs and undergirds all of the foregoing practical procedures. FRED S. BLANK

Centreport, Pa.

Sex Education

Sex in Childhood and Youth. By Alfred Schmieding. Concordia. 158 pages. $1.85.

This book is an outgrowth of the author's lectures in sex education at a pastors' and teachers' conference. Clinical data summarized in 10 chapters was made available from 500 case studies of children and young people.

Although the individuals studied were products of Christian homes and church-related colleges, the author points emphatically to the resulting information that sex education is usually too little and too late. He frankly describes educational, emotional, and religious elements of the problem, in addition to the physical and biological processes.

While Dr. Schmieding believes that the home is the center of sex education, he cites the need for supplementary help from the school and the church. He believes that the church can make the best contribution by proper instruction of parents, so that they can teach their children what to think, in addition to how to think, according to God's will.

Many Bible quotations furnish the spiritual background of the sex education program which is outlined in the book. Narratives of typical family scenes provide further help, along with an analysis of available resource materials. Parents, teachers, pastors, and other church workers will derive much from this book that will be profitable in working with the problems of youth.

Ulster Park, N. Y. ERNESTINE DAUM

Worship in the Home

Guideposts to Creative Family Worship. By Anna L. and Edward W. Gebhard. Abingdon-Cokesbury. 173 pages. $2.50.

Here is a comprehensive work on family worship, written by experts in the field of Christian education. The Gebhards, with their four growing children, make up a Methodist parsonage family, and have been developing material for family worship over a period of years.

The book rebukes our common tendency to hurry through prayers. It offers, instead, creative methods for worship based on child's everyday experiences — birthdays, hobbies, holidays, family snapshots, nature, Bible pictures, the Bible, the hymnal. It suggests ways to help children write their own prayers and make a worship center.

The appendix offers resources which will help meet the spiritual needs of a growing family—a chart of Bible readings on the level of a child's understanding, family choric readings, a parallel Gospel on the life of Jesus, hymns that paraphrase Scripture passages, worship for special occasions.

Sunbury, Pa. MARY S. TYSON

Mystic

The Swedenborg Epic. By Cyriel O. Sigstedt. Bookman Associates. 517 pages. $4.50.

Emanuel Swedenborg is one of the great paradoxes of the 18th century. A scientist and philosopher, he was also a spiritualist and a mystic. He is still hailed in some fields as a genius whose findings paved the way for modern scientific discovery, but condemned in others as a madman.

Mr. Sigstedt's monumental work is a sympathetic biography of the "greatest Swede of them all" with a competent analysis of his philosophy and writings. Its weakness lies in the placid acceptance of even the most unreasonable aspects of Swedenborg's varied career and its failure to attempt any critical insight. Its presentation of the evident facts is complete, but it leaves for some future analyst to explain the amazing "why" of the mystic's manifold enterprises. That ought to make a fascinating psychology study.

Philadelphia ALBERT P. STAUDERMAN

Comfort from Scripture

Exposition of Ecclesiastes. By H. C. Leupold. Wartburg Press. 304 pages. $4.

Writings in the field of exegesis so frequently tend toward technical manifestations of mechanistic scholarship that they are frequently considered only as reference works or resource material. It is not so with this book.

Doctor Leupold places the origin of Ecclesiastes in its proper setting with all the skill of a master jeweler. Consequently the full beauty of this literary gem is released. The reader soon becomes aware of this being a restricted document, prepared only for the godly ones within Israel. As a result there comes the exhilaration of beholding a confidential formula.

The formula unfolds appropriately to a modern world filled with trials, tribulations, fear, distrust, suspicion and sorrow (and not to well prepared for a deeply spiritual appreciation of its situation). It shows God's people how to meet their difficult problems through both consolation and inspiration.

The author's analysis is beautifully summarized in his own words within the introductory factors; "three words correctly summarize the purpose of this book: comfort, disillusionment and warning." Or it can be just as accurately proclaimed as counsel and comfort for troubled saints.

Los Angeles FREDERIC A. SMITH

Faith at Work

The Impudent Dreamer. By Melville Harcourt. Oxford. 259 pages. $5.50.

"A Christian in a hurry" is the description of the Anglican minister, "Tubby" Clayton, who is the subject of this biography. A chaplain in World War I, he established a soldiers' hostel known as Toc-H. The same name was later applied to an extensive movement of Christian social work among youth, centered in All Hallows Church in London of which Clayton was vicar.

This book will be of interest to any who know of Toc-H or who seek accounts of Christian faith at work with its sleeves rolled up. JOHN H. SARDESON

Ithaca, N. Y.

The Bible and Our Common Life. By Huber F. Klemme. Christian Education Press. 123 pages. $1.75.

The secretary for social action of the Evangelical and Reformed Church has written a modest primer on the social responsibilities of Christians. The study is firmly rooted in biblical teachings, and covers the whole range of family and community life, including business, industry, politics, race, international affairs. No doubt the book may best be used as a study guide for adult classes in the church school.

OVERSEAS

CONFERENCE CONSIDERS FUTURE OF EUROPE

GERMANY: Bielefeld. — "QUO VADIS, Europe? This was the central theme treated in lectures and discussion at the second all-European conference sponsored recently by the YMCA at Kassel, Germany. An earlier conference of this kind had concerned itself with the same problem at Florence, Italy, four years ago. Another is to follow in 1957 in one of the Scandinavian countries.

Fifteen hundred delegates from 15 European nations attended the Kassel conference, among them Evangelicals, Anglicans, Baptists, Methodists, and Orthodox and Roman Catholic church members and clergymen. There were also many guests from overseas, among them South Korean National Secretary Dr. Whan Shin Lee. Ecumenical services were held in 28 Kassel churches by clergymen from all European countries and of many denominations.

The federal president, Theodore Heuss, sent a welcome letter. A government representative had brought two Great Crosses of Merit, which had been awarded by the Federal Republic to Dr. Tracy Strong and Swedish Magister Cedergren, the president of the Europe Conference, for their service to prisoners of war.

THE MAIN LECTURES, open to conference delegates and the public, were given by Swiss theologian Dr. Emil Brunner, Bishop Lilje of Hannover, and Dr. Strong, who is retiring from his post of general secretary of the YMCA World Federation.

The basic supposition of the conference was that fear and uncertainty are the most significant symptoms of present-day Europe. Dr. Brunner in his lecture explicated this in a broadly based analysis of the times, and defined the breakdown of modern belief in progress as the main characteristic of the present intellectual situation. The European, who had so long felt the master of the future at the switchboard of life, had increasingly become the victim of a paralyzing uncertainty—a development which, in existentialism, had grown from fear pure and simple to nihilism, the hopeless despair of man. Dr. Brunner, who will shortly take over a professorship at the newly founded International Christian University of Tokyo, saw the only chance for Europe in a new trust in God, the creator of the world and master of history.

Bishop Lilje in his lecture spoke on a very similar note. He said that only a single-minded return and obedience to Christ could help us out of this situation of fear—which was nothing else but the fear of death of pre-Christian days.

DR. STRONG declared in his address that Christians must not tire of working for peace, the extermination of war and quarrels of ideologies. Racial or class discriminations were a sin against humanity, and the aims of the liberty of conscience and religion must be pursued.

On the basis of these lectures, 12 international discussion groups argued various questions. An increase was asked in international visits and exchange ideas in order that a European consciousness might develop. An important task was seen in arousing political interest in European youth, although not on the basis of party politics. A resolution was adopted expressing approval of a European family of nations, with its ultimate orientation always toward Christ.

On the question of a possible European union of (non-Roman Catholic) churches, Bishop Dibelius said recently in an article published by the monthly *Europa,* that progress had been made toward overcoming nationalist church prejudices. There was a "Norse-German Convent" which held regular meetings of Scandinavian and German clergymen. There was a "Franco-German Council of Brethren" that convened in France and Germany in turns. Anglo-German relations, too, had become closer. There was a general hope that a "United Evangelical Church of Europe" might be arrived at.

This made it clear that all the Protestant churches in Europe were wholeheartedly in favor of European integration. But political and church matters had to be kept carefully apart, although there was a relation between the two. The evangelical churches would, therefore, not make a "United States of Europe" one of their program points, but leave this to the politicians.

—E. P. D.

THEOLOGY HOLDS SWAY AT GERMAN CONFERENCES

GERMANY: Neuendettelsau. — Sponsored by the Lutheran World Federation, a theological conference was held here in early August. It was typical of three similar conferences being held this year.

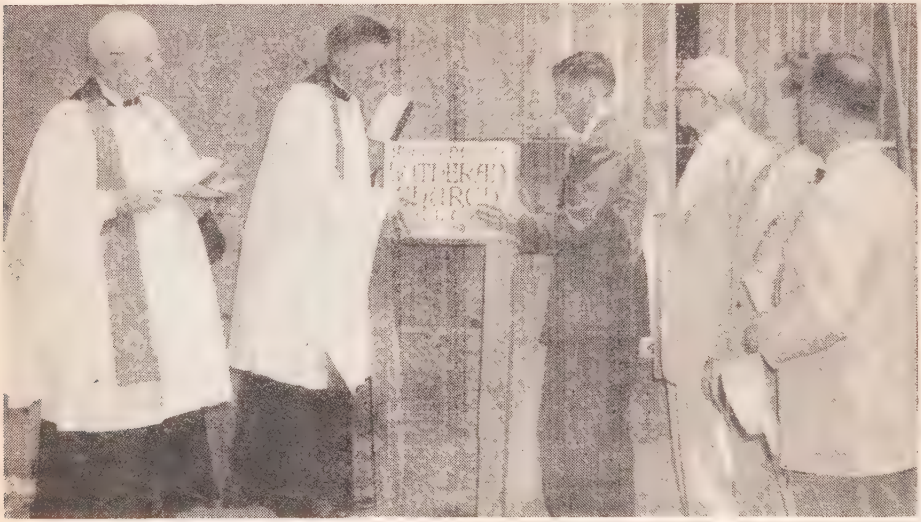
"Neuendettelsau" and the name of Wilhelm Lohe symbolize in a significant way the renaissance of Lutheranism in the 19th century. This vast colony of mercy and missions, of liturgical and theological leadership, provided a most stimulating environment for an ecumenical Lutheran discussion of "the work of the Holy Spirit in the church."

Following an early breakfast of sausage, bread and coffee, served by Brother Simon of the lay order of evangelical men, the day's sessions began with Matins. Punctually at nine o'clock the assembly of 80 pastors and theologians convened with specially prepared notebooks and outlines of the lectures placed on the tables before them. A "think period" of 10 minutes, in deep silence, concluded the first session.

Then an army of deaconesses invaded the lecture hall and distributed "king-sized" hard rolls to help sustain the sweating theologians. Next the lecture became a subject of critical scrutiny for 90 minutes in four discussion groups headed by competent scholars. The second lecture of the day passed through the same process. From five to seven in the afternoon the general assembly (plenum) met to hear the chairmen's reports and the "last stand" reply and rebuttal of the lecturers. The day's work, however, was only partly completed; the evenings developed into exciting forums on current problems with special reference to the refugee churches of the Baltic peoples.

Someone may raise the question, "Is not theology a luxury in our tragic world?" Quite correctly Bishop Lilje has spoken of the disasters of intellectualizing the Christian faith. However, only that theology which gets "lost in logic" or in rhetoric and rationalization deserves to die. And it should be observed that theological research which wrestles with the Bible and the actualities of modern history is carrying out a task of the first magnitude. Theology is the "basic science" of the church which enables her leadership on all levels to work under the aspect of eternity—to stand the test of time.

—JACOB W. HEIKKINEN



NEW CORNERSTONE. Pastor John Shannon and Contractor Emil Ehresman adjust cornerstone during cornerstone-laying ceremonies at First English Church, Billings, Mont., recently. Also participating are: Northwestern Seminary President-emeritus Paul Roth (left), Laymen Henry Lohof, S. W. Connolly, and John Hill. Construction is scheduled for completion early in 1954

CALIFORNIA:

NLC Day Schools Open Doors for Fall Term

TWENTY Christian day schools sponsored by National Lutheran Council churches opened their doors for another term recently. The number of schools has been increasing each year and this fall four new ones were opened at Bellflower, Bakersfield, Highland and Pacoima, Calif. First English Lutheran school, Los Angeles (ULCA), dedicated a new six-room school building Sept. 13. Approximately 2,000 children are enrolled in these schools.

THE LUTHERAN SERVICE CENTER in Hollywood is rendering a real ministry to servicemen and women. During August, nearly 1,200 service people checked in at the Center, situated near the USO and close to the theaters. The Center is in charge of Mrs. E. C. Manns, hostess.

THE *Martin Luther* film opened in Los Angeles Sept. 10 for a two-week run. On the first day over 1,100 people saw the film.

SOUTHERN CONFERENCE of California Synod met at First Church, San Bernardino, Sept. 28-29. First Church has a new edifice and this was the first meeting of any group in the new plant. The conference meeting was guided by the president, the Rev. Carl V. Tambert of Glendale.

OVER 400 young people attended the synodical Luther League convention held recently at Grace Church, Richmond, the Rev. Milus W. Bonker pastor. The Rev. George Hedley, chaplain and professor of economics at Mills College, was the chief speaker. He is the author of a number of outstanding religious books. The Rev. R. Tiemeyer Tipton, Iowa, was the representative of the Luther League of America. New officers elected included: Allan Roget, Whittier president; Ima Williamson, vice president J. Lampe, Phoenix, secretary; and J. Miley

CALIFORNIA . . .

Sacramento, treasurer.

INSTALLATION services were held for Sister Miriam Maurer at Grace Church, Richmond, recently. The Rev. Theodore Bachman, member of the Deaconess Board, preached the sermon and installed Sister Miriam, who is the only deaconess in the California Synod at present and the first to come here since Sister Adele Dasenbrock left a few years ago.

TRINITY CHURCH, Pasadena, begins a month-long observance of their 50th anniversary in October. Three former pastors will preach on the Sundays of the month, including the Rev. H. Paul Romeis and Dr. Howard A. Anspach. The observance will be climaxed by the visit of the organizer of the congregation, the Rev. P. W. H. Frederick of Central Seminary, Fremont, Nebr., who will preach on the last Sunday of October. Present pastor is the Rev. Carl Moyer.

THREE CONGREGATIONS are without the services of seminary students who have now returned to classes after serving congregations since the close of the term at Pacific Seminary in May. Student Richard Bennett has been serving St. Paul's Church in Monterey Park, Christian Thearle has been assisting the pastor at St. Matthew's Church, North Hollywood, and Ben Torres has been shepherding a congregation at Ajo, Ariz.

ST. MATTHEW'S CHURCH, North Hollywood, has adopted a fall program for strengthening the entire congregation in different areas of Christian life: Know Your Faith; and Share Your Faith. St. Matthew's is faced with the problem of finding additional space for an expanding program and membership.

UNITED LUTHERAN CHURCH, Santa Ana, laid the cornerstone for a new church edifice on Sept. 20.

BETHANY CHURCH, San Jose, Calif., recently dedicated an additional Sunday school unit to the present chapel.

THE REV. RICHARD ARTHUR has been installed as pastor of Mt. Zion Church at Yreka, Calif. He is a son of First English Church, Sacramento. H. L. LOGAN

BUILDING BEE

story of the week

OUT OF THE GREY DAWN last June 8, early risers in Flint, Mich., heard a screaming, hissing sound. Looking up, they could see ominous rotating clouds . . . then, the earth shook, shutters leaped from the sides of houses, cars tumbled about the streets like plastic toys. A tornado was loose . . .

After the wind had died down and the braver souls began peering from behind fractured walls, it became too apparent that tragedy had stalked across Beecher Township. Over 400 houses had been destroyed or at least damaged severely . . . nearly 120 were dead . . . close to a thousand injured.

Beecher Township wiped the dust off its back, the tears from its eyes and set to work . . .

EARLY THIS MONTH over 5,500 Beecher volunteers spent two days on a "building bee" that attracted nation-wide attention.

Setting to their jobs at 8:00 A.M., one crew of 22 volunteers put up walls, installed electrical wiring, plumbing and heating fixtures until after nightfall. Temperatures soaring well into the 90's didn't deter the workmen. Young boys carrying paper cups of water supplied refreshment until the water mains could be turned on again.

A Roman Catholic priest, open-throat shirt and carpenter's apron soiled with dust, worked alongside an auto mechanic who'd taken two days off his regular job to help. The example was repeated hundreds of times over throughout the 48 hours.

Over 80,000 man-hours—valued by one labor leader at close to $175,000—were donated by Beecher Township's able-bodied citizenry.

At sundown of the second day, the beneficiaries of the building bee said thank you with an open-air dance. Few communities have the esprit de corps rampant in Beecher Township today as a result of two days of brotherhood. DICK SUTCLIFFE

NEBRASKA:

Laymen to Meet in Fremont Oct. 11

HOST FOR THE 1953 synodical Brotherhood convention is the Brotherhood of Salem Church, Fremont, on Sunday, Oct. 11. Theme of the 36th annual convention is "Men of the Church for the Master." Main convention and banquet speaker will be Dr. Fredrik A. Schiotz, director of the Department of World Missions under the Lutheran World Federation.

One of the highlights of the convention will be the presentation of a newly established Nebraska Synodical Brotherhood Scholarship award, together with consideration toward making this a continuing project of the Brotherhood. The opening response to the appeal for contributions to this scholarship fund, according to President H. A. Zethren, was such that if every Brotherhood continues its support, two scholarships will be awarded instead of one.

A REDEDICATION service was held in the newly redecorated basement rooms of Grace Church, Hooper. A new 16mm sound motion-picture projector also was dedicated.

ST. PAUL'S congregation at Wayne has voted to call a pastor to succeed the Rev. J. H. Shiery, who moved to Pennsylvania several months ago.

DEACONESS headquarters has assigned Sister Evelyn Houlroyd to the Nebraska Synod for the months of October and November 1953. She will visit every congregation in the synod as a speaker on deaconess work.

THE NEBRASKA Luther League's 1953 convention will be held in Omaha at Kountze Memorial Church, during the state teachers' convention, Oct. 29 and 30. An entertainment highlight will be a western roundup stage show.

PASTOR PAUL WIEGMAN, of Tekamah, was installed as pastor of Salem Church, Ponca, on Sunday, Sept. 6, by Dr. T. J. C. Schuldt, president of synod. PAUL WIEGMAN

MIDWEST Synod officials shown during laying-on-of-hands ceremony at ordination of Modris Gulbis in Lindy, Nebr., in August (see Midwest Synod news below)

MIDWEST SYNOD:

Gulbis Ordained in August Service

MODRIS GULBIS, Latvian displaced person, was ordained into the ministry by the Midwest Synod on Aug. 23 in Lindy, Nebraska.

While in the displaced persons camps in Germany, Mr. Gulbis studied theology at the University of Muenster. He came to the United States in 1950, continuing his studies at Central Seminary, Fremont, where he received the degree of bachelor of divinity. He is believed to be the first Latvian DP ordained to the ministry in the U.S. by a synod of the ULCA.

Mr. Gulbis' final decision to enter the ministry came, he says, as he sat at the deathbed of his father, Peteris, who was a pastor in Latvia, and who died while his country was under enemy occupation in 1941. From that time on his faith never wavered. If the Lord wanted him to become a pastor, he was sure that somehow the Lord would guide him to that goal.

God was with him through the difficult years in the camps in Germany, where he

was able to study theology. In America, he was on his own, earning his own living, repaying his transportation loan, and paying for all his education except for the small stipend furnished by Midwest Synod while he was in the seminary.

The ordination service was conducted by the president of synod, the Rev. Lorin John Wolff, Lincoln, Nebr. Dr. E. B. Keisler, Fremont, president of Central Seminary, preached. Pastors Henry Knaub, Hugo Welchert and W. E. Rowoldt also took part.

That same evening Pastor Gulbis was installed as pastor of the Niobrara-Lindy parish, in Niobrara church, by the president of synod. He had accepted the call to this mission parish with the full approval of the Board of American Missions of the ULCA.

Good Shepherd Church, Lindy, Nebr., held a mortgage-burning ceremony on Aug. 23, signaling liquidation of a $7,000 mortgage in the past four years. Communing membership of the congregation is 62.

Those taking part in the service were the Rev. Modris Gulbis, newly ordained pastor; the Rev. Lorin John Wolff, president of synod, who preached the sermon; and the following laymen of the congregation: Peter Eckman, Ferd Barnes, Francis Knudsen, Albert Clausen, Harvey Poppe, and Dick Cordes.

LORIN JOHN WOLFF

PENNSYLVANIA:

Allentown Youth Enjoy Weekend Retreat

Allentown — Approximately sixty young people—junior and senior high school students and young adults—from St. Paul's Church, Allentown, spent a mid-September weekend at the Allentown Boys' Camp near Sigersville. Theme for the retreat was "Evangelism."

Led by Pastor Richard Click and Parish Worker (Mrs.) Edith Mumper, the young people arrived at the camp, Camp Horseshoe, on Friday evening and participated in recreation, fellowship study and prayer through mid-Sunday afternoon.

PEOPLE

MISS JUNE MILLER, daughter of the Rev. and Mrs. Ralph H. Miller, Brunswick, Md., has entered Hood College, Frederick, Md., on a double scholarship—a freshman music award and a Frederick Female Semisary award. She's an organ student, and the first Frederick countian ever to receive the music grant. Father is pastor of Bethany Church, Brunswick, and Luther Chapel at Petersville.

DR. CHARLES CRESSMAN of Third Church, Louisville, Ky., has accepted a call to become associate at St. John's Church, Parkville, Md. A former Wittenberg College faculty member, he has made an important contribution to marriage counseling in the Louisville area.

EDGAR P. JONES holds the unusual title of "organist emeritus" at First Church, Colorado Springs, Colo. For 58 years (since 1894) he has been organist at First Church. When he resigned early this year for reasons of health, the congregation gave a special recognition and thanksgiving service in his honor, and bestowed the emeritus title.

DR. FREDERIC F. MUELLER, of First Church, Springfield, Ohio, was in Europe this summer with the Sherwood Eddy seminar.

DR. JOHN RILLING returned to his pulpit at St. John's Church, Minneapolis, in late August after two months' speaking engagements in England and Scotland.

BUFFALO BREAKFAST. Over a period of nearly 75 years, Holy Trinity Church, Buffalo, N. Y. has sent nine sons into the ministry. Seven of the nine attended a breakfast recently Shown here with Dr. Ralph Loew (center front) are the most recent ordinands: the Rev. William Wegener (on Pastor Loew's left) now a pastor in South Carolina and the Rev. Richard Muck (seated extreme right) who now serves St. Paul's Church in Nanuet, New York

NEW JERSEY:

Pastors, Laymen Plan Asbury Park Retreat

"STRESSING the importance of prayer, meditation, and communion with the Heavenly Father, so that we may have a clearer vision of Jesus Christ as He walked and talked and lived," is the announced purpose of the synod-wide retreat for all pastors and laymen to be held at the Atonement Church, Asbury Park, Oct. 16, 17.

Dr. Edmund Steimle, Dr. Willis S. Hinman, Dr. Karl Henry, Dr. Edwin H. Knudten and the Rev. Paul T. Warfield have been scheduled as speakers for the gathering. Bible studies and stimulating subjects are to be included in the two-day session.

THE PHILADELPHIA SEMINARY trustees have called the Rev. Robert Borneman, pastor of Atonement Church, Asbury Park, to serve as assistant instructor in the Old Testament department. Pastor Borneman began his duties Sept. 1.

MEMBERS of council of Redeemer Church, Ramsey, will have the opportunity of hearing various ULCA representatives, members of the New Jersey Council of Churches and the synod, during the next few months, according to a plan proposed by the pastor the Rev. J. Russell Hale. Pastor Hale plans to make the addresses available to other church organizations through the medium of tape recordings.

ORDINATION services were conducted for Harry Stetser of Magnolia in Holy Trinity Church, Aug. 19, by Dr. Edwin H. Knudten president of the synod. Pastor Stetser received a call to St. Mark's Church, Whitestown, Ind. Dr. C. Donald Heft, secretary of the synod; the Rev. Edwin E. Wisser, Jr. president of the Southern Conference, and Pastor Walter Wrede assisted in the service

THE REV. EDWERTH E. KORTE, chaplain at Gettysburg College, was the principal speaker at the 56th annual convention of the Luther League of New Jersey at Wagner College over the Labor Day week-end.

AN 1830 HIGHBOY was the source of two beautiful handmade altars for St. John's Sunday school, Summit. The late Dr. Stanley S. Kemp of Hollidaysburg, Pa., was memorialized by altar furnishings.

NEW JERSEY . . .

THE REV. FLOYD PAULES, former pastor of Immanuel Church, Philadelphia, was installed as pastor of Our Saviour Church, Haddonfield, Sept. 20.

THE REV. HERBERT F. A. HECHT became pastor of Grace Church, Perth Amboy, Sept. 13. Dr. Knudten conducted the service.

GOOD SHEPHERD CHURCH, Glen Rock, was dedicated Sept. 13. The president of synod preached the sermon.

THE SYNODICAL missionary conferences have been planned for October: Northern, St. John's Church, Union City, Oct. 27; Central, St. Mark's Church, Elizabeth, Oct. 28; Southern, Temple, Pennsauken, Oct. 29.

THE REV. JOHN D. NEWPHER will leave Christ Church, Camden, on Oct. 15. He has accepted a call to serve Ascension Church, Philadelphia.

RALPH I. SHOCKEY

BETTY EDWARDS . . . new secretary of the Education Division of the ULCA Women's Missionary Society . . . to edit WMS materials (excepting programs) and have charge of promotion and circulation of all literature . . . member, Trinity Church, Lancaster, Pa., where she's served as WMS president, Sunday school teacher . . . active in community Y-Teens . . . was teacher (English) in Lancaster city and county high schools . . . Gettysburg College graduate.

WELFARE

CHRIST LUTHERAN HOME for the Aged was opened this summer in York, Pa. While primarily for members of Christ Church, York, Pastor Gerald G. Neely says others will be considered when room is available. Home accommodates 15 guests. York County Lutheran Welfare Service is now looking for a suitable site for a county home for the aged.

UNITED LUTHERAN Social Mission Society of Illinois has given special recognition to Miss Marcena Kraemer of Good Shepherd Church, Oak Park, Ill., for the 20 years of service she has rendered as a volunteer worker for the society. Teaching a Sunday school class in the Pediatric Department of the University of Illinois Research Hospital, Miss Kraemer has been in contact with thousands of children from all parts of the state.

BETHANY LUTHERAN VILLAGE, near Dayton, Ohio, held its eighth annual Open House Festival on Sunday, Sept. 20. Dr. Carl Reuss, executive secretary of the Board of Social Missions of the American Lutheran Church, was principal speaker on a program which included inspection of a new dormitory building.

INNER MISSION SOCIETY of Reading (Pa.) and Vicinity held a farewell party for Sister Esther Schenker, who resigned from the staff recently after seven years of service. Sister Esther, who had been a Visitation Deaconess, left Reading to become Parish Deaconess of St. John's Church, Merrick, L. I.

MIAMI VALLEY Inner Mission League, Dayton, Ohio, has received its largest gift—a bequest of the late W. W. Helwig of North Riverdale Church, Dayton, who left the bulk of an estate valued at approximately $50,000 to the League as a trust fund. Earnings of the fund will go to Bethany Lutheran Village. Mr. Helwig was a long-time county election board member and active in political life.

PENNSYLVANIA:

Hoh Commissioned For Service in India

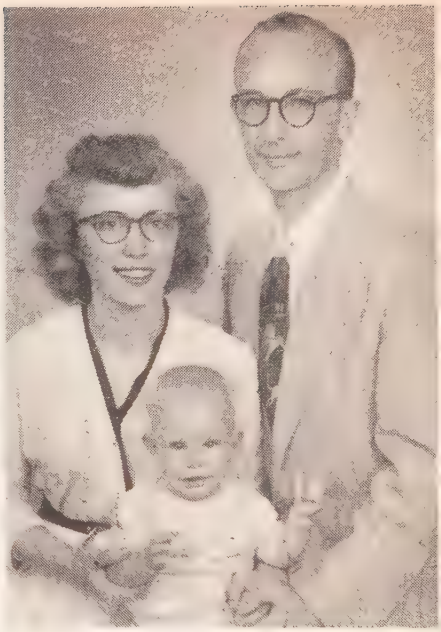
LANCASTER—In an impressive ceremony attended by many Lancaster area churchmen, the Rev. James David Hoh, was commissioned a United Lutheran missionary on Sept. 13. The service, conducted by Pastor Hoh's father, Dr. Ernest Hoh, and Dr. Earl S. Erb, executive secretary of the ULCA's Board of Foreign Missions, was held in Emmanuel Church.

Also participating in the service was the Rev. Ernest J. Hoh, Jr., brother of the new missionary. An informal reception was held after the commissioning in the church parlors.

Immediately preceding the actual commissioning, Dr. Erb explained to members and friends of Emmanuel Church that although Pastor Hoh had been called by the church and assigned to the Indian mission field, the exact date of his departure was "still uncertain."

The ULCA Board of Foreign Missions has before the Indian government application for visas for both Pastor Hoh and a fellow Philadelphia Seminary classmate, the Rev. Paul Youse (commissioned to India at the August convention of the Luther League of America, see THE LUTHERAN, Sept. 2, 1953). However, Dr. Erb said, the current feeling in India—one that thus far has the support of Nehru's government—is against the admission of "evangelistic" pastors or missionaries. On the basis of this policy, the Nehru government has been refusing visas to many "foreign" missionaries.

In his sermon, Dr. Erb assured the congregation that to go to an overseas mission field was neither a "romantic adventure" nor an "extremely foolish decision." The Church of Jesus Christ, he said, "has called this young man who is going on His mission." At the same time, Dr. Erb said, "he is going on *our* mission and he deserves our prayers throughout his term of service." R. T. S.



PENNSYLVANIA:

Kellers Commissioned to Liberia Mission Field

HARRISBURG—Dr. Franklin L. Keller son of Dr. and Mrs. Lloyd M. Keller o St. John's Church, Baltimore, was commissioned a medical-missionary to Liberia at a service Aug. 30 in Zion Church Sunbury, Pa.

Dr. Keller's wife, a trained nurse, was se apart for this field at the same service. With their young son, Mark Franklin, the couple flew to Liberia Sept. 23.

Dr. Lloyd Keller, father of the mission ary, the Rev. Robert W. Koons and th Rev. C. Wayne Peterman, pastor and as sistant pastor of Zion Church, respectively and Dr. Viggo Swensen, representative o the Board of Foreign Missions, participate in the service. The Rev. Richard L. Ehrhar sang a solo; St. Paul's Church, Lutherville Md., of which he is pastor, is one of th supporting churches of the missionary fam ily. The other churches are Zion, Sunbury

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

PA., HARRISBURG . . .

and St. Matthew's, Fort Wayne, Ind.

Dr. Keller is a graduate of Gettysburg Seminary, and obtained his M.D. from the University of Maryland.

THE HOTLY debated FEPC bill sponsored by 50 organizations, including the Pennsylvania Council of Churches, passed by a 152-29 vote in the House but came to a dead-end in the State Senate. Referred to the judiciary committee of that body the bill met its end by a 16-8 vote which kept it from the floor of the Senate.

THE REV. CARL GREENAWALD, of Reading, was installed as assistant pastor of Zion Church, Harrisburg, at a special service in Zion Church, Sept. 13, conducted by Dr. Dwight F. Putman, president of Central Pennsylvania Synod.

Said Dr. Putman in his sermon: "If Christ be the answer for the eternal salvation of the individual soul, and also the way for the security and order of this world, then the pastor's calling and his ministry have supreme importance and unique significance."

Pastor Greenawald is a graduate of Gettysburg College and Seminary, and took up his duties at Zion Church on July 1. His wife, the former Margaret Gerlach, was received into membership with her husband immediately before the service of installation.

Dr. Viggo Swensen, pastor of Zion Church, was the liturgist at the installation ceremony. An informal reception followed.

AFTER a preview of *Martin Luther* at the Senate Theater in Harrisburg, Sept. 10, denominational church leaders and businessmen of Greater Harrisburg completed plans for promoting a showing of the film in that theater, which began Sept. 23.

CHURCHES in the Harrisburg area, already enriched by an audio-visual institute, through the provision of the Ida Browning Trust Fund have begun to receive further help of $50 each for the purchase of filmstrips, slides and equipment. This unique legacy will continue to make its $50 grants to individual churches at six-month intervals.

VIGGO SWENSEN

CAMPUS

WITTENBERG COLLEGE has announced the appointment of Dr. Constantine Johns, former conductor of the Springfield, Ill., Symphony Orchestra, to its music staff as director of bands and orchestras. He succeeds Prof. Fritz Holcker.

GETTYSBURG COLLEGE has appointed its veteran football coach, Henry T. Bream, as director of athletics, succeeding Prof. C. E. Bilheimer.

HARTWICK COLLEGE, Oneonta, N. Y., opened a new Department of Chinese Studies Sept. 21. The department is sponsored by the China Institute of New York City, and is headed by Dr. Wu-Chi Liu. Courses offered include Chinese history, literature, philosophy and language.

WITTENBERG COLLEGE has added a new course, "History of the Near East," to its evening session curriculum this fall. Instructor will be Joseph P. Dagher, of the Springfield, Ill., high school faculty, formerly of Bowling Green University. International tensions centering in the Near East prompted the college to add this course, Dean Wendell C. Nystrom announced.

PENNSYLVANIA:

Tozer Dedicates New Mission Building

YORK—This city's newest mission church, Luther Memorial, was dedicated Sunday, Sept. 13, by the Rev. Martin L. Tozer, superintendent of synodical missions of the Central Pennsylvania Synod. The ceremonial opened a period of planned observance that continued on two nights following, and featured an array of guest speakers headed by Dr. Harry F. Baughman, president of Gettysburg Seminary.

Among the speakers were Dr. William C. Waltemeyer, of the Gettysburg College faculty; Dr. Chester S. Simonton, president of

PA., YORK . . .

the York Lutheran Ministerial Association; the Rev. Wallace E. Fisher, pastor of Trinity Church, Lancaster, Pa.; and Canon Clifton A. Best of the Episcopal Diocese of Harrisburg.

Luther Memorial Church was organized Oct. 1, 1950, by the Rev. George E. Stauffer, the present pastor. Ground for the new building was broken in June of last year, and the cornerstone laid four months later.

A TOTAL of 120 delegates and visitors registered for the 59th annual convention of York District Luther League at Camp Cann-Edi-On over the Labor Day week-end. Sessions included election and installation of Bettie Jane Greiman as president; Robert Rohrbaugh, vice president; Shirley Becker, secretary; Mrs. Lester M. Seiders, treasurer; Mrs. George Senft, executive secretary.

TWO WORKSHOPS on worship will be conducted in the synod area during October: the first, at St. Paul's Church, Hanover, is scheduled for Oct. 21; the second, on Oct. 22, will take place at St. Paul's Church, Carlisle.

THE REV. EDGAR D. ZEIGLER, a native of York, graduate of Gettysburg Seminary, 1936, and pastor at Bloomsburg, Pa., since 1945, will become pastor of St. Mark's, Hanover, succeeding Dr. John S. Tome, who retired as of Oct. 1.

SHILOH CHURCH received $1,000 for its endowment fund from the estate of the late Mrs. Sadie A. Eisenhower of York County.

CHRIST CHURCH, Logantown, laid the cornerstone for the $30,000 annex to the church building. The Rev. F. Elwood Moreland is pastor.

AT ST. PAUL'S CHURCH, Hametown, with Dr. George H. Berkheimer, Harrisburg, and the Rev. Kenneth D. James, Glen Rock, as speakers, the cornerstone for the new addition was laid recently.

SEVENTEEN members of the Corinne Machetzki Missionary Society of St. Peter's Church, York, will be made life members of the ULCA Missionary Society at the 25th anniversary of the society, Oct. 12.

PAUL LEVI FOULK

Old Christ Church To Mark Anniversary

OLD CHRIST LUTHERAN CHURCH, on New York City's storied East Side, will celebrate its 85th anniversary, Oct. 18, in its relatively new (five-year-old) church building at 35 East 19th Street, not far from the site where it was first established three years after the close of the Civil War.

Born in a blacksmith shop in East 14th Street near First Avenue, with an anvil for its pulpit, Christ Church occupied this historic landmark for many years before the Stuyvesant Town apartment project uprooted it. The present building was erected in 1948 at a cost of $168,000. Its location is only a stone's throw from the original site, and at the time it was built it was the first new Lutheran church to be constructed in Lower Manhattan in more than 40 years. The present pastor is the Rev. Henry C. Offerman.

It still is the nearest Protestant church to the skyscraper apartments of Stuyvesant Town and Peter Cooper Village.

Although the Oct. 18 observance will mark the high point of the celebration, since the anniversary falls precisely on that day, special services throughout the entire month will stress the origin and growth of the congregation. Special guest on the 18th will be Dr. Henry H. Bagger, president of the Philadelphia Seminary, who will preach the anniversary sermon at the morning service.

Planned for one of the other Sundays in October is a complete "Founders' Service," in German, memorializing the pioneer founders of old Christ Church.

Maryland Has Early Christmas

WITH THE temperature hovering around 100 degrees, Emmanuel E.U.B. Church members of Hagerstown held a Christmas party, had a lighted tree, sang carols and collected gifts of clothing to be sent to several mission stations in Africa. Reason for the early celebration was so gifts would reach the missions before Dec. 25.

—HOME MISSIONS—

GEORGIA: Effective Oct. 1, the Rev. Vance M. Daniel of Resurrection Church, Kings Mountain, N. C., will become mission developer of the South Candler field of Decatur and Atlanta. This is the second new mission field to be opened in the Atlanta area within a period of three months.

NEW JERSEY: Church of the Good Shepherd at Glen Rock, organized as a mission in 1947, dedicated its new colonial-style building Sept. 13. Dr. Edwin H. Knudten, president of synod, preached, and Dr. Paul A. Kirsch, of the Board of American Missions, was a guest speaker. First pastor of this congregation was the Rev. Robert H. Arnold, now in Waco, Tex. Present pastor is the Rev. Robert F. Parker.

NEW JERSEY: Summer slump in the music program at St. Matthew's mission, Moorestown, was met by recruiting members of the junior choir as soloists. Plan has worked well, given young singers new confidence.

NEW JERSEY: Plans are being made by Dr. Willis S. Hinman, president of the Board of Home Mission Pastors, for the annual conference of the group, Oct. 20, in Advent Church, Mt. Ephraim.

WESTERN CANADA:

Evangelism Studied at Saskatoon

A NEW ADMINISTRATION building of modernistic design is rising on the campus of the Lutheran College and Seminary at Saskatoon, Sask. It is hoped that the building, made possible by CHEY funds, will be ready for dedication in connection with the next convention of synod.

A seminar on evangelism, conducted by the evangelism secretary, Clifton M. Weihe, has been added to the seminary curriculum. Following the seminar, Pastor Weihe goes

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Upper Darby, Resurrection
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Columbia, Christ
William Franklin Wingard

Florence, St. Luke
Raymond R. Ellsworth

Georgetown, Trinity
G. B. Corley

Swansea, Sandy Run
Paul M. Counts

TENNESSEE

Oak Ridge, Grace
Beryl B. Maurer

TEXAS

Colletoville, Martin Luther
Frank O. Broesicke

Darrouzet, St. Paul
H. O. Rhode

To be continued next week

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WESTERN CANADA . . .
to Edmonton to help in final preparations for the evangelism conference and preaching-teaching-reaching mission. More than 20 parishes of National Lutheran Council churches will participate in this program beginning with workers' conferences and a mass meeting Oct. 25, and extending into the congregations through their preaching missions in the four days following. The week will close with a reformation rally at Edmonton, Nov. 1.

THE United Church of Canada has just completed a two-week evangelistic campaign with the Rev. and Mrs. Charles B. Templeton as visiting evangelists. The Templetons spend four months each year in Canada, the rest of the time working in the United States in connection with the National Council of Churches. Last year they visited Calgary, Saskatoon, Regina and Winnipeg.

THREE CARLOADS of Western Canada Luther League convention delegates captured front-page publicity when they stopped for lunch at Cass Lake, Minn., on their return trip. "The group was especially proud of their softball team, which had won the national championship of the Luther League of America," commented the Cass Lake *Times*. "They were a bright-eyed, enthusiastic bunch of Christian young people and we hope to see them back this way some day." Thirty-seven delegates and visitors had made the trip to Miami University.

MANITOBA CONFERENCE young people have a new dining hall at their camp at Brereton Lake. Next objective is renovation of other buildings. Katepwa Lake Camp in Saskatchewan and Mulhurst Beach Camp in Alberta both chalked up good attendances.

TWO CONGREGATIONS in the Barrhead parish observed their 25th anniversary this summer.

ST. JOHN'S, Edmonton, observed its 50th anniversary Sept. 13.

DR. KARL S. HENRY, Department of Research and Survey, Board of American Missions, will be in Edmonton early in October to get a first-hand view of the need for missions in the fast-growing metropolis. Besides the constant influx of people from other parts of Canada and the United States a steady stream of immigrants from Ger

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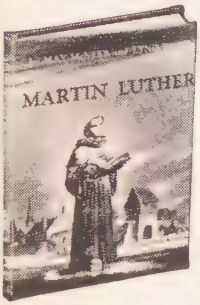

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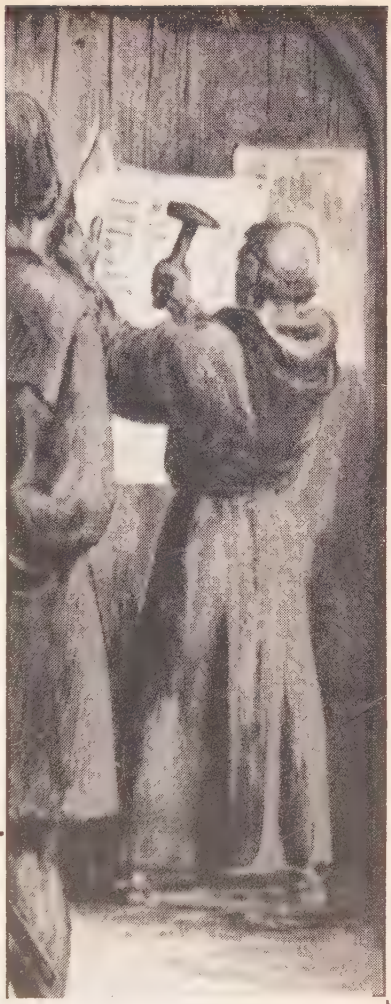

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WESTERN CANADA . . .

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E. G. GOOS

DUAL CELEBRATION FOR BUFFALO CHURCH

GRACE CHURCH, Buffalo, observed its 50th anniversary and the 50th anniversary in the ministry of its pastor, the Rev. Edwin H. Boettger, during the week of Sept. 20-27. Except for a period of seven months (in 1907) when he took a pastorate in Toronto, Ont., Pastor Boettger has served Grace Church during its entire life, and from the beginning of his career. He conducted his first service in Eyring's Hall, July 5, 1903. The congregation was formally organized in March 1904, and the first church built four years later.

The Anniversary Week program began with a service on Sept. 20 at which Dr. Frederick R. Knubel, president of the Synod of New York and New England, will preach.

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NEW YORK:

Synod Prepares For 25th Anniversary

THE NEW YORK AND NEW ENGLAND SYNO is preparing to celebrate its 25th anniver sary next year with strong hopes of payin its apportionment in full to the ULCA i 1954. To facilitate this goal the synodica Stewardship Committee has been augmente to 65 laymen and pastors.

They met with the annual stewardshi workshop of the synod at Lake Minnewask N. Y., Sept. 18-19, to hear Dr. John W Doberstein of the Philadelphia Seminar and Dr. Arnold F. Keller of Redeeme Church, Utica, N. Y. Others on the pro gram will be President Frederick R. Knube Henry Endress of the Lutheran Laymen' Movement, Dr. Paul Valentiner of Wagne College, Walter Meincke of the synodica Stewardship Committee, and the Rev. Loui G. Golder of Rochester.

OLIVER W. POWER

CHANGES OF PASTORATE

CANADA

SOBBE, KURT E. E. F. From St. Matthew's East Zorra Twp., Ontario. Retirement 15 Hohner Ave., Kitchener, Ontario.

NEW YORK

SANDS, G. OLIVER. From Trinity Church Castleton, N. Y. To St. Mark's Church Guilderland Center, N. Y.

NORTH CAROLINA

COBB, PAUL B. From Alamance Church Alamance, N. C. To Ascension Church Shelby, N. C.

SWING, STAFFORD L. From St. Michael' Church, Irmo, S. C. To Mt. Olive Church Hickory, N. C.

WHITESIDES, HOYLE LEE. From Bethlehen Church, Hickory, N. C. To Luthera Chapel, East Gastonia, N. C.

YOUNT, WADE D. From Sardis-Salen Churches, Hickory, N. C. Retirement.

OHIO

ADOLPHSEN, W. FREDERICK. From McKea parish, McKean, Pa. To Trinity Church Bridgeport, Ohio. 302 Bennett St.

DECEASED

Rev. W. Roy Goff

The Rev. W. Roy Goff, 76, of Bellevue, near Pittsburgh, died in Suburban General Hospital, Bellevue, Sept. 8. He had spent 41 years in the ministry, retiring from active service 11 years ago but continuing to serve as a supply pastor in the Pittsburgh area.

He was a graduate of Allegheny County and Garrett Biblical Seminary of Northwestern University. Among pastorates he held were Kittanning, Blairsville, Aspinwall and Glenfield, all in Pennsylvania.

Surviving are his wife, Mrs. Louise Baldinger Goff, and five daughters: Mrs. C. R. Manley, New Kensington, Pa.; Mrs. Lewis F. Foltz, Collingdale, Pa.; Sister Dorothy Gough, Milwaukee, Wis.; Mrs. Bryce E. Nicodemus, Lewistown, Pa.; and Helen Gough, Zelienople, Pa. Two brothers also survive: Dr. Milton Goff, Detroit, Mich., and Ralph E. Goff, Youngstown, Ohio.

Funeral services were held Sept. 11 in Holy Trinity Church, Bellevue. Interment was in Allegheny County Memorial Park.

Dr. E. Luther Spaid

Dr. E. Luther Spaid, 81, pastor emeritus of Calvary Church, Chicago, died Aug. 21 at his home in Park Forest, Ill.

Dr. Spaid retired in 1952 after 52 years in the active ministry, 31 of them at Calvary Church. Early in his career he held several rural pastorates in central Ohio, including Holy Trinity, Newark, 1904-05; Calvary, Springfield, 1905-07; and Christ Church, Carey, 1907-21.

He was born Nov. 30, 1871, in Pleasant City, Ohio; graduated from Wittenberg College, 1897; Hamma Divinity School, 1900.

Surviving are his wife, the former Rose Schmidt, whom he married in 1900, and four sons: Paul Spaid; the Rev. John Spaid, pastor of Reformation Church, Chicago; Charles Spaid, and Lt. Com. Robert Spaid, chaplain in the U.S. Navy.

Funeral services were held Aug. 25 in Calvary Church, Chicago, in charge of Pastor John E. Cooperrider, Pastor Luther Y. Seibert, and Chicago Conference President George H. J. Aigner. Interment was in Springfield, Ohio.

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IN CONCLUSION . . . . . .

A PAGE IN THE LATEST Muhlenberg Press catalog interested me especially. It describes a book, due late this year, entitled *The Dilemma of Church and State* by G. Elson Ruff. The only thing the ad didn't say about the book is that it hadn't been written yet. With the deadline glaring at me like an angry gorilla, I have been obliged to do nothing else these last two weeks except work at the manuscript. I'm thinking of changing the title to "The Dilemma of Author and Deadline."

The book isn't to be long—just over 100 pages—and it especially irritates me that it should take two weeks to write something anybody can read in two hours. Worst of all, I have already been over the entire content of this book in seven series of lectures (from notes, of course. The manuscript is still unfinished.) Yet it takes me all this time to write it. The chief thing I've learned is the extraordinary difference between talking and writing. I've been doing both most of my life, but not until now have I learned they are different languages.

THEY SAY that a preacher is a man who says in two words what other people say in one, and there's some truth in it. It's necessary that public speaking be that way. The ear can't grasp as much as the eye, and ideas must be presented more simply and with more repetition in speaking than in writing. Yet we are far more sharply influenced by what is said to us than by what we read. To convince people, to awake them, you must speak to them. But when you want to educate them, you must use books.

I have just discovered to my surprise that books are not easy to write, especially if you try to make them easy to read. It is discouraging to find, after writing 1,000 words, that they can readily be condensed to 300 without any loss. I'm afraid if I continue condensing this manuscript it will disappear entirely. But maybe it's like boiling the sap from the maple tree (you won't guess from that whether I recommend this book or not).

Under my present circumstances you can understand why I have nothing to write about on this page except these complaints against the hard work of being an author. That's absolutely all that's on my mind at the moment. But my startling discovery about the difference between speaking and writing might be worth something to somebody.

IT IS TRUE that we church people depend too much on sermons for our Christian knowledge. After putting away Luther's Catechism when we are confirmed we may never read another book on doctrine. Even the Bible isn't opened frequently by most Christians. Yet beside the Bible we need guidebooks to the Bible, studies in the history of the church and much else. We can hardly be intelligent Christians without reading.

There is a vast procession of new books from the presses, besides the millions of old ones. These books are carriers of ideas which can stir us into fresh thinking. From my own study for this book of mine, I have suddenly come on ideas which have put essential verses of the New Testament in new and clear light.

This "Conclusion" isn't intended to suggest that everyone get a copy of *The Dilemma of Church and State*. I won't recommend that until I know how the book turns out. —ELSON RUFF

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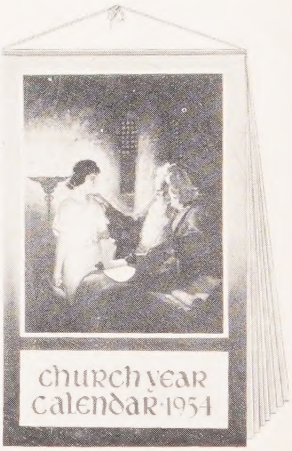

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